THE

MISSIONARY HERALD.

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OUR readers will rejoice at finding among the Letters from the Missions three communications from Ponape, showing that our hopes for the reëstablishment of missionary work on that beautiful island are being realized. It is an occasion of devout thanksgiving that the German governor and his associates are so favorably disposed toward our missionaries, and are ready to afford them every advantage possible. It is a joy, also, to know that during all this time, when the Spanish rulers and the priests have sought in every way to suppress the evangelical churches, there has been so much steadfastness on the part of the native population, and that there is something more than a nucleus for the reorganization of Christian work throughout the whole island. We may hope to hear encouraging tidings from this region in the months and years to come. It is gratifying to learn that one of the steamers of the North German line, having its headquarters at Sydney, on its tour through Micronesia will touch at Ponape once a month, so that regular and comparatively frequent communication can be had with our missionaries there.

Re-opening of Ponape.

THE report received that the mission premises at Pang-Chuang are still standing seems to be confirmed, and we have now the further statement that the houses of Dr. Atwood and Mr. Price at Fen-cho-fu, as well as the hospital, were not destroyed. This property, according to the imperial edict, was confiscated by the prefect, and doubtless in the settlement which is to come it will be restored.

Something Spared.

THE notorious governor of Shansi, Yü Hsien, who did so much to stir up the Boxer revolt in Shantung, and subsequently was transferred to the governorship of Shansi, where at his capital, Tai-yuan-fu, he gathered the foreigners in an enclosure, under promise of protection, and then himself commenced the work of assassination, it is now reported has been beheaded by the orders of the Chinese court. This report seems to be credited at the legations, but it would not be an unprecedented thing if it should appear, later on, that some poor Chinese beggar had been substituted for the high official, dressed in his garb, and with much ceremony had been beheaded, while the villain escaped. This has been the peril all along that the real culprits would escape under pretense of administrating justice. The allied powers ought to be able, in some way, to see to it that the punishment of chief offenders is not avoided under a trick.

Governor Yu Hsien.

Great Gifts for Missions.

We did not chronicle last month the report received by cable from Great Britain that great legacies had been made for foreign missionary objects by Robert Arthington, of Leeds, for we waited for more definite information as to the nature of the bequests. Mr. Arthington has long been known as a generous giver for foreign missionary work. It will be remembered that about twenty years ago he offered $50,000 to the American Board for the opening of a new mission in Africa, but it was based upon such terms that the Board felt obliged to decline the offer. The plan presented then by Mr. Arthington would have involved an outlay far beyond his proposed gift. We have heard of other gifts of Mr. Arthington which have been hampered in a similar way, and we feared that some such conditions might be attached to his bequests which would limit their value. We are glad to hear, through Secretary Johnson, of the London Missionary Society, that Mr. Arthington's gift to that society will probably amount to a million and a-half dollars, and a still larger sum, probably two million dollars, is left to the Baptist Missionary Society, and that there appear to be no impossible conditions attached to the gifts. Mr. Arthington was a very eccentric gentleman, holding premillenarian views of the most pronounced type. His special aim was to aid in sending the gospel message to tribes who had never heard it, in order that the "end might come." We congratulate our British brethren on these munificent bequests, and pray that they may have wisdom to use them rightly, and above all that the constituents of the societies thus remembered may not lessen their gifts or prayers under an impression that the needs of the great work are provided for.

Claims for Indemnity.

It has been said by one whose position gives added weight to his words, that the Mission Boards made a great mistake in not asking indemnity for the lives of all the missionaries who have been slain in China this year. And it is urged that such a demand is both just in itself, and customary, and especially that nothing short of this will give adequate security for the future. In reply, it should be borne in mind that these societies, in their decision, do not prescribe the action which our government should take in the case, but only the course which it is expedient for them as missionary agencies to follow. Undoubtedly our government will feel compelled to exact due reparation for the violence done to its citizens; and no one is likely to question the propriety and necessity of such a course. But it would be a very different thing for these societies to demand such indemnity. Death on the field is one of the perils which is faced when missionary service is chosen. Any money received on such a demand would be an embarrassing asset in missionary treasuries. No one can fix a value upon a missionary's life, and it is not without hazard that a money compensation for such deeds should be agreed upon. In two cases, where the death of the husband and father robs a dependent household of allowance of support, the Board has named a sum which will yield a modest income for each family. This, however, is not compensation for a life, but remedy for a financial loss. There is perfect agreement among the Missionary Boards in this whole matter, and it is felt that the course will be justified by all.

Financial.

In a recent address to the ministers of Boston, Dr. McKenzie, of Cambridge, gave expression to the fact that the hardest truth to learn, and the most crucial in experience, was the word of Christ reported by Paul in the Acts, — "It is more blessed to give than to receive." The receipts of the American Board indicate that many do enjoy giving, and this paragraph is intended to help many more to come under the power of the divine message. We give the readers of the *Herald* the report of receipts for December, which is a good one, and also for the four months of the fiscal year, which is not so encouraging. Let these figures have careful study, and we may hope that they will also give a touch of inspiration, so that every church and all the individual givers may enter most heartily into the plans for giving the gospel to the nations. The report of the receipts is as follows: —

	December, 1899.	December, 1900.
Donations	$54,086.10	$54,705.20
Donations for the debt	336.50	4.18
Legacies	3,474.24	13,822.65
	$57,896.84	$68,532.03

	4 mos., 1899.	4 mos., 1900.
Donations	$141,147.59	$136,613.53
Donations for the debt	522.58	719.00
Legacies	50,736.20	32,698.34
	$192,406.37	$170,030.87

For four months, decrease in donations, $4,534.06; increase for the debt, $196.42; decrease in legacies, $18,037.86; net decrease, $22,375.50.

A Buddhist Appeal.

An appeal, purporting to come from some half-dozen Buddhist sects in Japan, anamadverting upon the bearing of missionaries toward the Chinese, with special reference to claims for indemnity, should properly have been addressed, not to Christendom, but to that portion of Christendom which allies itself with political powers in its efforts to convert the Chinese. Of this offense Prot estant Christendom has not been guilty, and it need make no reply to the charges which the Buddhists present. We emphatically deny that the missionaries of the free churches of America or Great Britain have depended upon the secular arm of their respective nationalities to aid in propagating their faith, or for the protection of their converts, in disregard of the laws of China. And they have not demanded indemnity for lives lost, or exorbitant damages for property destroyed. Neither are they in any way responsible for or connected with the foreign policy of their governments. We wish we could say the same of some non-Protestants, who have leaned heavily on their nationalities in support of their propagandism. Possibly the coming Conference of representatives of foreign missionary societies in the United States and Canada, which meets in New York, January 17, may deem it best to make some reply to this Buddhist manifesto.

"Looting by Missionaries."

NEWSPAPER reports have called attention to what is termed looting on the part of the missionaries now in northern China, and to the reproach thus cast on the missionary character and cause. In particular, Dr. Ament and Mr. Tewksbury of our mission are freely charged with terrorizing Chinese villages near Peking, and with the unauthorized exaction of indemnity from their inhabitants, for the benefit of the Chinese Christians who are under their care. To those who are acquainted with these gentlemen these reports are discounted at once, in view of their known character and good sense. For the benefit of others, a brief statement of the situation is made. Several hundreds of the native Christians and their families took refuge with the missionaries in Peking during the siege last summer, driven from their villages, with the loss of their homes and all their property, and, in many cases, with their friends slain before their eyes by the fury of the Boxers. When the siege was over, all these homeless, hungry, helpless people were left utterly dependent on the missionaries for protection, for food, for clothing, and for all things. The military authorities assigned to those in charge deserted and confiscated compounds in the city, with directions to utilize whatever was found in them that could be turned to account, just as was done by the Legations and all others during the siege. This was not looting, but acting according to the plain proprieties and necessities of the case. After a time more permanent means of support had to be found. And this led to visits by the above-named gentlemen to the villages around Peking and Tung-cho, whence the refugees had been driven out, to seek reparation for their dependent charges from those at whose hands they had suffered such overwhelming loss. Not a cash was asked or taken for their own needs or for the losses of other missionaries. But in accordance with a well known custom in China, universally acknowledged by all Chinese, the leading men of these villages were asked to make good the injury and loss which their fellow-villagers had suffered through their neglect. The justice of the case and the personal influence of the missionary made the labor easy; the obligation has been readily acknowledged and paid; in some instances reparation has been offered before any demand was made. Dr. Ament, reporting one of these visits made without the aid of soldiers, says: "The visit was a complete success. Every one of our dispossessed church-members in that region has been reinstated, and a money compensation made for his losses. This has been done by appealing to the sense of justice among the villagers where our people lived, and where they were respected by all decent people. The villagers were extremely grateful that I brought no foreign soldiers, and were glad to settle on the terms proposed. After our conditions were known, many villagers came of their own accord and brought their money with them." Unquestionably these gentlemen have done all this with the knowledge and approval of the United States Legation and of their associates, including such men as Dr. Arthur H. Smith, author of "Chinese Characteristics," and Dr. D. Z. Sheffield, president of North China College. With these facts in hand the case would seem to be plain, and all occasion for anxiety about the propriety of these things is removed.

Our Publications.

HAVE you secured your copy of the American Board Almanac of Missions for 1901? Those who have it regard it as almost indispensable. It will tell you not only how the sun, moon, and planets move, but how the Kingdom of God on earth is advancing. We are glad to say that new clubs of subscribers for the *Missionary Herald* are being formed in various churches, and we hope for an increase in the number of those who read our magazine. We are confident that no better missionary work could be done by some individuals, men or women, in our churches than to give sufficient time and labor to secure a club for the *Herald*, the reading of which will certainly develop the missionary spirit and increase missionary gifts.

Sustain the Missionaries.

WHILE we have the profoundest sympathy with all efforts made to care for the famine stricken people in India, and especially for the orphans, we are yet constrained to remind our friends that it would be fatal to the interests of these orphans to divert in any degree our support of the missionaries under whose care the work of relief is carried on. We fear that some of our friends are doing this, and we are sure that some appeals presented would naturally lead to this result. It will not do to turn our gifts into even so good an object as the support of orphanages and neglect the support of the missionaries without whose constant and devoted services the orphanages could not be maintained, or if kept open, would not serve at all to raise up Christian teachers or preachers. The present greatest missionary opportunity in India is in the support of the regular missionary force now laboring so heroically in that land. Let us first keep them at their work, and then supply them extra gifts, and on a most liberal scale, for the maintenance of their various philanthropic enterprises.

From the "Hiram Bingham."

A BRIEF letter, dated October 16, has been received from Mr. Walkup, who, on his little craft, the *Hiram Bingham*, was then at Ocean Island, after having finished a tour through the Gilbert group since October 14. His brief statement is, "At most islands some encouragement; at two or three islands some discouragements." He reports that he has been out of supplies for several months, though in no danger of starvation, "but a home mail would be a treat." Ocean Island is brought into connection with the commercial world by its supplies of phosphate of lime, and two steamers of the Pacific Island Company were loading there when Mr. Walkup wrote.

Safes and Books Wanted.

SOME months since, we made a request for two or three safes asked for by mission stations in Turkey for the protection of valuable property connected with their work. Contrary to precedents in previous requests of this kind, no responses have been received; and now comes another request from India, so that we again appeal to any who have second-hand safes which they are ready to give for this good object, to report the same to us. We ask also for Providence Bible Picture Rolls, and Peloubet's, or other Notes on the Lessons of previous years. They can be used to great advantage in many of our mission stations.

The Martyrdoms at Pao-ting-fu.

FURTHER facts are coming to light with respect to the last hours of the missionaries who were martyred at Pao-ting-fu. An old letter-carrier and trusted servant of the missionaries at Pao-ting-fu, Kuo, by name, escaped with his life, and has brought his report to Dr. and Miss Porter, now at Tientsin. It seems that on June 30 Mr. Pitkin had given up all hope of rescue, having heard of the killing of the Presbyterian missionaries at their compound, which was in another quarter of the city of Pao-ting-fu. They were all waiting for the attack which they were sure could not long be delayed; all were calm and quiet. Mr. Kuo said, in his report: "I saw Miss Morrill last in the chapel, with Mrs. Tu. She said, 'Now we can only wait, our lives are in God's keeping. He may ask us to lay them down very soon.'" This was the last he saw of Miss Morrill or Miss Gould, but he was a long time with Mr. Pitkin, who had prepared a little package, including a letter, which they buried in a dovecote on the premises. Mr. Pitkin's hope was that Kuo might escape, and, after the turmoil was over, might recover this package. After this, Mr. Pitkin and Kuo talked till after midnight. "At last Mr. Pitkin said, 'Do not risk your life any longer, but get over the wall and get into hiding before dawn.' Then he said, 'My letter may be found and destroyed. If you learn that it is, send word to Pi T'ai Tai [Mrs. Pitkin] that God was with me, and his peace was my consolation. Tell her that when Horace [their little boy] is twenty-five years old, I hope he will come to China to preach the gospel in my place.' Then we kneeled down and prayed together, and he sent me away." Kuo reported that he heard that Mr. Pitkin was killed in the compound, and that though he himself did not dare to go back, others had been, and reported that the parcel buried in the dovecote could not be found. We still are able to say that nothing has been received to confirm the press accounts of special atrocities connected with the killing of our missionaries.

In Memoriam.

REV. DR. CHAUNCEY GOODRICH, now at Shanghai, writes of a visit paid by himself and wife at Mr. Pitkin's home at Pao-ting-fu, last winter, shortly after the wonderful revival in Tung-cho. He was greatly impressed by the sweet spirit manifested, and the complete consecration for service, and he says: "I could not forget what an effective speaker and worker Mr. Pitkin had been at home, and what it must mean to him of patience and sacrifice to be nearly silent those first years of study, while so fresh and strong, and bursting with desire to preach the glad evangel. And then to leave a life of competence, and settle down to plodding work among unresponsive and distrustful coolies! I looked to see him give some sign of weakening, especially when we talked of his other self and of his little miniature self going for a time to the dear home over the sea. But nothing discovered itself more than a slight sensitive movement of the lips. He talked bravely and sweetly of remaining at Pao-ting-fu during the summer, and looking after the church. As day by day I watched his firm mouth, listened to his conversation and his prayers, noted his deep interest in some of the Christians, and his anxious desire for a new life to come to special ones, particularly to the teacher of his boys' school, and to a former

unfaithful helper, I knew that the missionary work had entered deep into his life, and was not a mere sentiment. Oh, my blessed brother! I could hardly have it so, that you should receive the fiery baptism and be caught away when so in love with life, and with your great life-work but just beginning. And now, as I sit half dumb, I wonder if some other sons of wealth may catch your spirit of sacrifice, and with hearts that leap for joy at the privilege, make a life-consecration of time and strength and money, and all to the highest, the most difficult, and the most blessed work on the planet!"

The Report of the Ecumenical Conference.

Too late for any adequate notice this month, the report of the Ecumenical Missionary Conference, held at New York in April and May last, has been laid upon our table. A glance at the two comely volumes will show the immense amount of matter presented here. It is a thesaurus of missionary information and will prove, we are confident, a source of continual inspiration. It was inevitable that the report would have to be greatly condensed and we feared that, because of this condensation, it might fail to give satisfaction. We have been surprised, therefore, to find that most of the papers are given with greater fullness than could have been anticipated and, so far as we can observe, with great fairness. The arrangement of the addresses by topics was most wise, and the vast amount of matter relating to the general principles of missions, the survey of the field, and the departments of missionary work is readily accessible through the ample index. The book is absolutely invaluable. Nothing at all comparable to this, in relation to missions, has ever been given to the world. Aside from the matter presented at the Conference, including Dr. Dennis's Statistical Summaries, there is a bibliography covering twenty-eight pages, compiled by Rev. Harlan P. Beach, prepared by specialists, which will prove most helpful. But we have no space left to speak of the treasures of these two volumes. They are essential in any missionary or ministerial library, and it is a matter for gratitude that the low price at which they are furnished places them within reach of all.

Christian Endeavor Day.

SATURDAY, February 2, is the twentieth anniversary of the organization of the Young People's Society of Christian Endeavor, and it is well that that anniversary should be commemorated throughout the country, and especially in Portland, Me., where it originated. The movement has had marvelous success and its influence is felt in many lines of Christian work. On the missionary side, it has certainly done much to develop both knowledge and interest. It has lead to the appointment of missionary committees in thousands of societies, the establishment of missionary libraries, and the holding of innumerable missionary meetings. Last year, of the 3,696 Endeavor societies connected with Congregational churches, 1,537 contributed to the work of foreign missions through the American Board. This is an increase over previous years, but leaves room for increase in the years to come. May the blessing of God rest upon this organization, in days to come as in the past, and through it may the church of the future be made more and more missionary in its spirit and aim!

A Price on the Missionary's Head.

While there has been no loss of life in Southern China compared with that in the northern provinces, there has yet been much persecution and destruction of property, as will be seen by the letter from Dr. Hager on a subsequent page. Since those letters were written, the United States Consul at Canton, "in view of the unsatisfactory condition of affairs in the province of Kwang-tung," and especially of "the abominable placard inciting to assassination, which has been so widely distributed in the Hoi Ping district," has urged Dr. Hager "to discontinue preaching and other religious services until the situation has materially improved." "The abominable placard" referred to offered $500 for the head of Dr. Hager and $300 for the heads of three other missionaries. In Canton no preaching to the heathen is allowed and Christians meet together with closed doors. This recalls the experiences of Dr. Morrison in Canton ninety years ago, when he and his servant withdrew into the remotest room of his dwelling, and only behind locked doors ventured to speak of the message of the gospel. But the present condition is only temporary. And even now at Hong Kong Dr. Hager finds an increasing number who listen to the truth.

Eager for Books.

When our missionaries reached Ponape they found the people most eager to secure books. They had formerly had arithmetics, geographies, and a book of Bible stories, but since the Spanish occupation, the copies of these books had become very scarce. There were no school-books and a very few Bibles. Mrs. Gray reports that when the people heard that the missionaries had Testaments, hymn-books, and primers, they flocked to the house to buy them, and those who had no money brought yams, bananas, chickens, and cocoanuts. The missionaries needed such provisions though not in such quantity, but they bought more than they needed, for the people were so anxious to get the books. Mrs. Gray says, "It was an every day occurrence to see several little children with no clothes on, simply a deep fringe of grass around the hips, reaching to the knee, and under one arm would be a small, broken piece of slate, and under the other a chicken, which they told you, with bright faces, they brought for a primer. How their eyes would shine when once the primer was in their little brown hands."

India's Needs.

The problem before the people of India in reference to the food supply is still one of gigantic proportions. Even where rains have fallen, the ability to cultivate the ground is seriously impaired by the loss of cattle with which to do the ploughing. One million oxen are said to have perished in a single district. The *Indian Witness* shows that should the government send into that district 10,000 cows, it would be between five and six years before animals required for work would be ready. All that can be said at the present time is that in some districts further ruin has stopped, but the work of repair is to be long and tedious, and there will be need of help not for months merely, but for years.

To Central Africa.

THE construction of the railway to Uganda in Central Africa is progressing rapidly. On October 30, the track was laid 452 miles from the coast while work was in progress up to the 490th mile. What a marvelous change this is since 1874–5 when Mr. Stanley spent nearly six months in his weary and dangerous march "through the unknown" to reach Uganda!

HOW THEY MET DEATH AT FEN-CHO-FU.

Two letters of deepest interest have been received from China, written by Mrs. Atwater, of Fen-cho-fu, just prior to her martyrdom. It seems that these letters were delivered by her to the gatekeeper at Fen-cho-fu and by him faithfully forwarded to Tientsin. One of them was addressed to her missionary associates at Tai-ku, and the other to her brothers and sisters in Great Britain and America. The first was dated July 30, with a postscript on August 2, and the other on August 3. This is the last word, probably, which will be received from any of our martyred missionaries in Shansi, and shows that they met death, as we knew they would, with great calmness and trust.

In her letter to her associates at Tai-ku, Mrs. Atwater tells briefly of the massacre at Tai-yuan-fu, in which two of their children were involved. She apparently anticipated nothing but death, and says: "We seem to be waiting for the end, and I, for my part, longing that it might come speedily." In the postscript she says that the church members are planning to conceal the missionaries, involving their separation from each other, and this she speaks of as very hard to consent to. "I want to stay with my dear husband while life is given to us. Heaven seems very near these last hours and I feel quite calm. There will be a joyful welcome for us all above. I am fixing my thoughts more and more on the glorious hereafter, and it gives me wonderful peace. God bless you all." A note on the envelope of this letter says that the foreigners at Tai-ku, six in number, were beheaded August 1.

In the letter to her brothers and sisters, dated August 3, Mrs. Atwater reports the beheading of the missionary company at Tai-yuan-fu, British and American, from many societies, thirty-three persons in all, and also the slaughter of the missionaries at Tai-ku, six in number, with several brave Christians who stood by them.

"We are now awaiting our call home. We have tried to get away to the Hills, but the plans do not work. Our things are being stolen right and left, for the people know that we are condemned. Why our lives have been spared we cannot tell. The proclamation says that whoever kills us will be doing the governor a great service. Our magistrate has kept peace so far, but if these men come from Tai-ku there is not much hope, and there seems none any way we turn. The foreign soldiers are in Pao-ting-fu and it is said that peace is made. This would save us in any civilized land, no matter what people may say. The governor seems to be in haste to finish his bloody work, for which, there is little doubt, he was sent to Shansi. Dear ones, I long for the sight of your dear faces, but I fear we shall not meet on earth. I have loved you all

so much and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near and He will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling and I now just pray for grace to meet the terrible end bravely. The pain will soon be over, and oh! the sweetness of the welcome above. My little baby will go with me. I think God will give it to me in Heaven, and my dear mother will be so glad to see us. I cannot imagine the Saviour's welcome. Oh, that will compensate for all these days of suspense. Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I."

THE CHILDREN OF MR. ATWATER MARTYRED IN SHANSI.

Four children of Mr. Atwater were involved in the catastrophe. The two eldest, Ernestine A., aged ten, and Mary S., aged eight, had been for some time previously in the home of Mr. Pigott and with his family were taken to Tai-yuan-fu, where they met the fate of the friends with whom they had been staying. The two younger children, Celia B., aged five and a-half, and Bertha B., aged four, were with their parents at Fen-cho-fu. Aside from these, there was little Florence, the daughter of Mr. and Mrs. Price. These fell in death with their parents. It is a regret that we have no photograph of Florence Price to go with the group of the Atwater children.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1899–1900.

Missions.	When established.	Stations.	Outstations.	Missionaries.					Native Laborers.					Church Statistics.								Educational Statistics.								
				Ordained.	Physicians and men not ordained.	Single women.	Wives.	Total missionaries.	Ordained preachers.	Unordained preachers.	Teachers.	Other native helpers.	Total native helpers.	Places of regular meeting.	Organized churches.	Communicants.	Added by confession.	Adherents.	Average attendance.	Sunday Schools.	Sunday school membership.	Theological schools.	Students for the ministry.	Boarding and high schools.	Pupils. Boys.	Pupils. Girls.	Common schools.	Pupils. Boys and girls.	Total number under instruction.	Total native contributions.	
W. Cent. Africa.	1880	4	2	7	2	6	8	23	..	14	4	12	30	22	3	108	10	1,346	1,248	..	758	..	..	..	..	..	12	653	730	$51
E. Cent. Africa.	1883	2	1	2	2	1	4	9	..	3	..	1	4	21	1	34	4	400	305	2	130	..	..	1	15	67	1	77	159	83
Zulu	1835	10	21	9	2	10	11	32	8	12	76	301	397	205	23	3,256	500	13,933	9,004	..	1,475	1	12	4	80	331	55	2,498	2,921	3,506
Europ'n Turkey.	1859	5	48	10	..	7	8	25	14	16	38	17	85	51	15	1,270	86	3,385	2,928	50	2,291	1	..	3	44	92	20	207	635	9,019
Western Turkey.	1819	7	102	19	2	29	20	70	20	47	224	20	311	102	31	3,557	251	13,085	11,763	109	8,400	1	5	13	630	653	108	4,812	6,369	53,375
Central Turkey .	1847	4	48	8	..	17	6	31	20	30	166	51	267	63	32	6,005	466	19,268	13,545	63	11,923	1	12	12	324	520	141	6,466	7,506	10,795
Eastern Turkey .	1836	5	97	10	1	14	11	36	17	23	195	31	266	97	49	2,547	151	12,606	9,821	60	6,954	1	5	8	228	245	129	3,136	8,035	14,134
Marathi . . .	1813	8	112	12	1	14	11	38	29	17	238	113	397	112	46	3,935	291	7,061	6,579	145	6,231	1	21	19	1098	882	118	3,344	5,732	3,600
Madura . . .	1834	11	348	14	..	8	12	34	25	148	333	94	600	348	36	4,885	313	16,851	9,819	260	7,468	2	36	9	344	172	185	4,827	7,682	8,341
Ceylon	1816	6	31	3	1	4	4	12	15	22	347	44	428	43	18	2,008	136	3,360	2,421	69	3,976	..	..	7	589	203	134	9,650	10,572	6,219
Foochow . . .	1847	5	107	7	3	14	8	32	8	56	111	37	212	88	65	2,580	298	6,544	3,352	69	2,050	1	25	8	146	197	93	1,586	2,029	8,736
South China . .	1883	2	19	2	..	1	2	5	1	22	19	3	45	19	4	819	265	1,338	586	2	40	..	..	2	24	21	11	376	421	4,441
North China . .	1854	7	74	17	3	13	21	57	7	36	45	42	130	74	11	2,501	303	7,845	2,447	28	1,303	1	9	10	153	153	25	386	936	1,317
Shansi . . .	1882	2	9	1	..	..	3	4	..	8	3	7	18	11	2	117	23	300	200	2	110	..	..	2	45	16	2	25	86	634
Japan[1] . . .	1869	12	97	20	..	24	20	64	38	41	..	10	89	97	72	10,214	519	15,000	8,000	119	4,372	1	12	4	..	313	5	193	678	15,872
Hawaii	1819	1	..	2	..	1	2	5	..	..	..	..	..	..	..	....	..	....	....	..	....	1	11	..	..	..	..	....	11	....
Micronesia . .	1852	3	60	9	..	9	8	26	23	58	54	1	136	167	48	5,404	624	17,700	8,740	23	4,000	3	40	6	80	94	92	3,991	4,205	2,561
Mexico. . . .	1872	6	24	5	..	6	5	16	1	8	7	5	21	63	18	1,034	98	2,548	1,298	29	1,207	1	5	2	..	37	9	287	336	6,154
Spain	1872	1	16	1	..	4	1	6	4	2	12	2	20	17	8	340	19	1,935	539	22	725	..	3	1	..	43	13	582	628	4,344
Austria	1872	1	52	2	..	..	2	4	9	5	..	2	16	41	13	1,085	166	2,840	1,672	..	225	..	..	..	..	..	..	....	....	3,460
Totals		102	1268	160[2]	17	182[3]	167[4]	526	239	568	1,872	793	3,472	1,641	495	51,699	4,523	147,345	94,207	1,052	63,638	16	196	111	3800	4039	1,153	43,096	59,671	$156,642

[1] These figures include the returns of the 36 independent Kumi-ai churches with their pastors, and also the work of the Japanese Home Missionary Society.

[2] Of whom 16 are physicians. [3] Of whom 8 are physicians. [4] Of whom 3 are physicians.

GRATEFUL ACKNOWLEDGMENTS FROM MISSIONARIES.

In the story of the siege of Peking one is struck by the way in which all classes of the besieged coöperated in effecting their deliverance. We have already printed the letter of Minister Conger to the missionaries, in which he acknowledges that to them and the native Christians they all owe their salvation. There has recently come to hand a copy of resolutions adopted at a meeting of American missionaries of all boards held at Peking shortly after the arrival of the allied forces. One of these resolutions thanks Sir Claude McDonald, the British minister, and his wife for their uniform courtesy and kindness, mentioning also the heroic services of the British marines. Another resolution reads as follows : —

"The Americans who have been besieged in Peking desire to express their hearty appreciation of the courage, fidelity, and patriotism of the American marines, to whom we so largely owe our salvation. By their bravery in holding an almost untenable position on the city wall, in the face of overwhelming numbers, and in coöperating in driving the Chinese from a position of great strength they made all foreigners in Peking their debtors, and have gained for themselves an honorable name among the heroes of their country."

At the same meeting a letter, signed by all the men connected with the American missions at Peking who were within reach, was addressed to Minister Conger. It is due to all concerned that this letter should be printed here : —

"To Hon. E. H. Conger, our Respected and Beloved Minister,

"Your very kind note of yesterday reminds us anew of the appreciation that you have manifested and the interest you have shown in all the work of American missionaries. Nor can we fail to recall the constant kindness and attentive care that you have always accorded to us personally. We assure you, it shall never be forgotten. And we shall remember also the sincere interest that you have taken in the welfare and preservation of Chinese Christians at a time when, but for the noble stand you took, perhaps even the remnant would have perished.

"Please accept for Mrs. Conger and yourself our thanks for your personal interest in all that has concerned us, at a time when the strain on yourselves was peculiarly severe."

REV. THOMAS SNELL SMITH, OF CEYLON.

As our last number of the *Missionary Herald* was ready for the press, tidings came of the death, at Easthampton, Mass., on December 16, of Rev. Thomas S. Smith, of the Ceylon Mission. Mr. Smith's father, Rev. John C. Smith, was a missionary of the Board in Ceylon from 1842 to 1872. His son was born at Varany, Jaffna, January 24, 1845. As a lad, he was sent to this country and his preparatory studies were pursued at Monson Academy. Graduating from Amherst College in 1866, he studied theology at Bangor and Andover seminaries, graduating from the latter in 1869. After supplying a pulpit at Charlemont, Mass., for some months, he was ordained at Concord,

Ill., March 21, 1871, on which day he was married to Miss Emily M. Fairbank, daughter of Rev. Dr. S. B. Fairbank, of the Marathi Mission, and together they sailed for Ceylon the following May. Laboring first at Udupitty and afterwards at Manepy, in 1878 Mr. Smith removed to Tillipally, where he resided until he came to the United States, two years and a-half ago.

In reference to the work done by Mr. Smith, we are glad to give the following extract from a letter of Rev. Dr. Samuel W. Howland, who for many years was a missionary associate in Ceylon:

REV. THOMAS S. SMITH.

"Mr. Smith was always a ready and effective speaker and a tireless worker, and not many missionaries carry on such varied forms of work so successfully. Whether preaching in the street or the church, organizing schools or churches, editing a paper or superintending its printing, raising money or putting up a building and training teachers or preachers, he was always ready and always efficient. He was prominent in organizing the Jaffna Board of Education, composed almost entirely of native Christians, and for about fifteen years had charge of the day schools of the mission, and did a good work until the changed attitude of the government made other arrangements necessary. As manager of the more than 100 schools, with 8,000 or 10,000 children, his frequent presence was required all over the peninsula, and it was, to a great extent, by his efforts that the schools were brought to a more efficient state. In this connection he secured the preparation of many schoolbooks, and thus giving his attention to literary development, naturally took much interest in the local Tract Society, of which he was the secretary for many years.

"But his special care and devotion were given to the Vernacular Training School at Tillipally, in connection with which he started an industrial school. For many years he had to carry on this latter work without help, as the mission had no money for it. The circumstances were not as favorable to such

an enterprise in Jaffna as on the continent of India, but Mr. Smith was indefatigable in his efforts, and when finally he left the field, not knowing of the fatal malady that had already laid its grasp upon him, the mission took the responsibility of the industrial school and endorsed his appeal for a man specially trained for the work."

In June, 1898, Mr. Smith was constrained to come to the United States on account of a serious malady, which proved to be cancerous in its nature, and which threatened speedily to terminate his life. At that time, when five eminent surgeons pronounced his disease fatal, and agreed in telling him that he could not hope for many months of life, the prayer which he offered in the office of the Christian surgeon was not for himself, but for his family; and then, with almost an agony of appeal, he pled with God that the beloved work in Ceylon might not suffer for his withdrawal from it. Three or four days later he came before the Prudential Committee and presented plans for a home campaign in the interests of his work in Ceylon, stating what he hoped to accomplish "while his strength lasted." He himself seemed less moved than did many of those who sat about the committee-table.

Subsequently, he spoke repeatedly in churches in different parts of New England of the missionary work to which he early dedicated his life, and we have yet to hear of an instance where he sought to turn attention to himself, the beloved work of the Master whose he was and whom he served, even unto the end, always holding first place in his thoughts and in his efforts.

No missionary was ever more devoted to the cause to which he gave his life than was Mr. Smith. He was an excellent example of a Christian optimist. His faith and courage and belief in the triumph of the Kingdom did not waver to the day of his translation.

From these incidents, we can easily judge of the character and spirit of his missionary life. He died as he had lived — the bond servant of Jesus Christ.

THE AMERICAN MISSION HIGH SCHOOL, MADURA.

BY REV. WILLIAM W. WALLACE, OF MADURA.

The American Mission High School, Madura, has been in existence for seventeen years, during which time several thousand boys have received some education in English and studied the Bible for at least one year. About one-half of this number are Brahmans, twelve per cent Mohammedans, eighteen per cent Christians. The total expenses of the school, not including the salary of the manager, has been a little over Rs. 100,000 ($33,000), of which about one-half has been received from fees, one-fourth from government grants, one-fifth from the American Board of Commissioners for Foreign Missions, and the balance from private sources. It is impossible by means of figures to show the influence of the school as a spiritual force. Some attempt, however, may be made to show the work of the school in this direction.

THE DAILY TEACHING OF THE BIBLE.

Every boy that joins the school, whether he be Christian, Mohammedan, or Hindu, must attend the Bible lesson of the class as a regular part of the curriculum. He must possess a copy of the Bible, or a portion of it, as a regular text-book. A boy who remains in the school for several years will gain a fairly accurate knowledge of the New Testament, and can recite whole portions of it from memory. Even those who drop into a class for a single year will have read at least one of the gospels, and received some clear and definite impressions of the truth.

To understand the value of such teaching we should consider the attitude

MISSION HIGH SCHOOL AT MADURA.

of the people towards Christian teaching. There are many, among both Hindus and Mohammedans, who are so strongly opposed to the teaching of the Bible that they prefer to send their children to Hindu schools. Many, on the other hand, seem not to object to the teaching of the Bible to their children, though they have no idea of their ever becoming Christians. Parents generally are not concerned as to what their children believe and love so long as their outward conduct conforms strictly to Hindu customs. A boy may be allowed to study the Bible in school and to read it in private, and may even be heard to confess that he believes in Christ as his Saviour, and he may meet with no opposition; but as soon as he speaks of baptism and joining the Christian Church, or as soon as it is whispered to his parents that he is about to do so, the boy will be put under a guard and not allowed to go out of the house alone.

A Brahman boy, seventeen years of age, who has been connected with the school for five years, and is now about to appear for the matriculation examination of the Madras University, has been a regular attendant also at Sunday school, missing scarcely a single Sunday for three years. He has been allowed to take part in all the public exercises of the school and the Sunday school. He was also allowed to join the Y. M. C. A. Suddenly word was taken, falsely, to his parents that he was going to be baptized on the following Sunday. He was immediately taken out of school and not allowed to associate with Christian friends and teachers. A telegram was sent to him from his brother, saying, "Don't join Christianity, and bring disgrace to our family." The young man went away, promising that he would never forget his Saviour, Jesus Christ, and requested his friends to pray for him. He is in great trouble of mind. His relatives threaten to hold his funeral service and to regard him as dead as soon as he joins the Christian body.

Although boys are permitted to study the Bible, they fear to become Christians. Hindus generally admit the truth of the Bible, but they turn to their own sacred books and read into them the truth they learn from the Bible. A certain Brahman had a copy of the Bhagavad Gita and also a pamphlet written to prove that its teachings were identical with the teaching of St. Paul, whom he regarded as the most learned man the world has seen. The heading of the first chapter of the pamphlet was taken from Rom. 12 : 2 : "Be ye transformed by the renewing of your mind." The tendency of Hindu thought is not an honest search for the truth, but a deluded attempt to prove the superiority of Hinduism over every other religion, and to cling to that at any cost. Many boys in school labor under the same delusion. They learn the Bible and half believe it. They love to quote it, in the settled conviction that all religions are equally true and equally precious. They gladly accept any religious title, be it theist or theosophist, except Christian. The name Christian has too strong and definite a meaning. It carries a sense of duty and a demand for sacrifice which they cannot meet. It throws a man out of all caste regulations, and upsets the whole social structure. Many hate it, as they who love darkness hate the light.

There are two classes of Mohammedans, Sahibs and Rowthers. Both classes are represented in school. The superior class, called Sahibs, study from infancy the Koran in Arabic and Hindustani. One of the leading Mohammedans in Madura remarked that in the mission school Mohammedan boys are learning the Bible better than they know the Koran, and have no inclination to study the Koran. The Rowthers generally do not speak Arabic nor Hindustani, and know scarcely a word of the Koran. Still they go to the mosque at the appointed time for worship, repeating certain formal prayers in blind devotion to their priests, and bigoted adherence to their faith. They regard the Bible as a corruption of the Koran, which it is entirely superfluous to learn. A convert from either class of Mohammedans is as yet unheard of in the school.

Among the low caste Hindus there is the same strong caste prejudice. There are some castes so low and so ignorant that they have scarcely any

religion. They will follow any one in the hope of any material advantage. But this class does not reach the high school. The non-Brahmans in the high school are usually equally prejudiced against Christianity as the Brahmans. One boy from a well-to-do Shanar family attended the high school for seven years, and continued as a regular member of the Sunday school for two years after leaving the high school. He excelled all others in his class in his knowledge of the Bible, and became thoroughly convinced of the truth of Christianity. By the time he was to appear for his B.A. examination he had come to love the Lord Jesus Christ as his Saviour, and wished to be baptized and join the church in his own village. The opposition of relatives and

MEMBERS OF THE CHRISTIAN ASSOCIATION, MADURA HIGH SCHOOL.

friends was so strong that he came to Madura and was baptized, bearing beautiful testimony to the love of Christ.

THE SUNDAY SCHOOL.

This has always sought to supplement the daily teaching of the Bible, and to proclaim Jesus Christ as a personal Saviour. The attendance is voluntary, but includes mostly the boys connected with the school during the week. Parents do not object to their children attending the Sunday school so long as they do not become Christians. As soon as they are inclined in that direction, the parents will make various excuses to keep the children away. The regular attendance, however, has increased more than 300 per cent during the past three years. About fifty Hindu boys have joined the

Sunday school who are not connected with the high school, but attend the Hindu schools of the town.

THE Y. M. C. A.

During the past year a branch of the Y. M. C. A. has been started in the high school by a few Christian boys. They elect their own officers, and conduct their own meetings. They started with a membership of fifteen and have grown in six months to thirty-six. Six of the Hindu boys of the school have joined as associate members, and have become deeply interested. They attend the regular prayer-meetings, and give their testimony that they are reading the Bible and praying every day. One of the teachers of the school has been very devoted to this boys' work, and has given constant inspiration to them.

In spite of great hindrances and determined opposition a real Christian work is being done in the school. Parents may not allow their children to follow any real convictions, but convictions often outlive parents. Few converts can be reckoned from the past seventeen years, but the future is bright with promise of larger classes, more earnest Christian influence, and more souls saved and won for Jesus Christ.

CHINESE CONFESSORS.

BY REV. F. M. CHAPIN, OF NORTH CHINA.

MUCH has already been written in regard to the missionaries martyred in Shansi and at Pao-ting-fu. It is still more fitting that we remember the Chinese converts who have perished. Some of these literally obeyed the Saviour's command to love him more than kindred or friends, and became Christians at the expense of severed friendships or of bringing disgrace upon their families.

The tale of these modern witnesses, who sealed their faith with their blood, can never be complete. It would seem as if the Boxers took the edicts of the Empress-Dowager in their extreme literalness, and hunted down their victims with fiendish skill. In view of the fact that the same edict commanded that those who recanted should be spared, the numbers who perished show that a host were faithful unto death.

Among these was a teacher from Tung-cho by the name of Wang. He was for many years an instructor of the missionaries at that station, helping them to acquire the language. He early came under the influence of Christian teaching, and was so far influenced that to satisfy himself he wrote out on one sheet all the arguments in favor of Christianity, and on another, those in favor of Confucianism. A comparison of these convinced him that the former was the truth. Yet he never became a member of the church, nor was he known as a Christian, the reason being that he feared the odium which would be cast upon his family should he thus become, in the eyes of his countrymen, a follower of the foreigner. After the missionaries left Tung-cho for Peking, in June last, the Boxers seized all the native Christians they

could find, among them Mr. Wang. Bringing him to their temple, they gave him his option, to live or to die. "Worship this god," said the leader, "and you shall live; refuse, and you die." And at once he made answer, "When I worship, I bow down to the true God."

How the old stories in the Bible come back to us as we learn of these modern Hebrews brought before the fiery furnace which is to try their faith, and hear them, like those men of old, reply: "If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace. . . . But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Li Te-kuei was a helper at Tung-cho, and was one of the first to fall. I remember him as a youth with his burning zeal for souls, spending the spare moments when stopping on a journey in talking to the villagers or to the inmates of the inn. He was a man of lovely character and earnest life. When first we at Peking heard of his martyrdom, it seemed incredible, yet we knew it was true. "Our beautiful Li Te-kuei is dead," said one lady missionary, and broke down in tears. He might have escaped by forsaking his family, but this he would not do.

Pao-ting-fu not only mourns three missionaries slain, but a native pastor, Meng Chang-chun. Mr. Meng and his brother represented that station at our annual meeting at Tung-cho the last of May. Pastor Meng had quite recently lost his wife, and at one of the services gave a most interesting narrative of her spiritual experiences during the last few weeks of her life. The story, as told, was touching in its simplicity. Coming from an Occidental, it would have been interesting, but coming from the heart of a Christian Chinese, it was a revelation; for it showed how the customs of China which fetter the people may be broken.

Soon after the Chinese meetings closed, Pastor Meng departed for Pao-ting-fu. He was fully aware of the danger involved. He knew that scores of Roman Catholics had lost their lives; that the whole country for nearly 120 miles was filled with Boxers, yet he would go back. Mr. Pitkin was alone and needed him. "I must go back and stand by Mr. Pitkin; that is my place," was one reply he made; and back he went. From Tung-cho to Pao-ting-fu is a four days' journey, yet Mr. Meng never flinched. Every day, every hour of travel brought him nearer a death which was even then almost certain, yet he kept on.

It is said of our Lord on his last journey, that his face was steadfastly set to go to Jerusalem. Something of that same look must have been in the face of this Chinese disciple, as through the dusty heat of those days in June he pushed on towards his Jerusalem. He reached it, and with Mr. Pitkin laid down his life for China and for Christ.

LETTERS FROM THE MISSIONS.

Micronesian Mission.

THE REOPENING OF PONAPE.

LETTERS have been received reporting the arrival at Ponape on September 27 of the company which sailed from San Francisco, July 26, on the *Queen of the Isles*. The report given of their reception is very cheering. Under date of November 8, Mr. Gray writes: —

"Shortly after the *Queen of the Isles* cast anchor, the governor, Dr. Hall, the physician with his young bride, the harbor master, and Henry Nanpei came aboard to make our acquaintance and to welcome us to Ponape. Their every act since has confirmed the heartiness and sincerity of that welcome. The governor is hospitable, courteous, judicious and tolerant, but not religious. He is frank, and I believe sincere in his attitude toward all. He is inclined to feel toward us as the Germans at home do toward their missionaries. The physician is a young man, very pleasant and obliging.

"The governor at once acknowledged our rights and suggested that Oua, the location of the old station, would be the most suitable place for us now. He kindly offered to help us in any way he could. As we could not go to Oua at once, we decided to stay at Kiti for the present and do what Christian work we could there. After a day or two with the governor, Henry Nanpei brought us around to his home in Kiti, and established us in his own house, while he moved most of his things into a smaller one. Henry's wife conducts the day school, receiving from the government five dollars per month for her services. After getting settled, Miss Palmer and Miss Foss began to take classes and enlarge the work of the pupils, who were without books and materials for work.

"There is a very good church building at Kiti. Nanpei's brother-in-law is the minister. They have church service and Sunday school on Sunday morning, a prayer service is held in the afternoon, while every evening of the week a public prayer meeting is held as a substitute for family prayers. Regular mid-week prayer meeting is held Wednesday afternoon. Nanpei thinks none of the natives have a real Christian experience, but merely display a formal religious life. We are inclined to think that the Spirit of God is dwelling in the hearts of a goodly number, whose desire is to live for Him. At the king's place, in the Metalanim tribe there is a church building where services are held much the same as at Kiti. Henry Majejo is the minister. A man by the name of Joseph is the school teacher. Both of these men seem to be reliable workers. William of Mant also has charge of a church at his place. These three are the only Protestant preaching stations on the island.

"After Nanpei had arranged things here he set out for the Colony, and took me around to Oua that I might complete the circuit of the island. I found Oua overgrown with trees, underbrush, reeds, and weeds, so that one can hardly make his way. The old stone walk revealed itself here and there. Nanpei pointed out the sites of the former mission buildings. On the old church foundation stood the frame of a new church, 23 x 45 feet. The roof is made of galvanized iron. The place needs to be cleared up before one can fix on the most suitable building spots. To this end we decided in a regular meeting to take the lumber which we brought, to make a floor in the church, and partition off one end for a temporary residence for myself and wife. The natives agreed to do the extra work without charge if the floor was put down to stay. This we agreed to do. The lumber was taken around and the floor put down. The men are

building a native cook house or kitchen large enough for a fruit house and wood shed at one end (23 x 12 feet), which will cost twenty dollars. I floored this also. I expect things will be ready for us to move there the last of next week. The natives have displayed their warm feelings toward us by the willingness with which they work. When once we get there, they will help in cleaning up the land. Wages are now one mark a day. That is what I paid the men who took me to Oua, whom I set to cleaning walks and cleaning up around the church.

"When the natives first heard of our plans to come to Oua, the Uajai, a high chief of the Metalanim tribe, who owns the land of that district, by native custom claimed also all mission land. Obadiah, whose wife is of high rank, also claims, through her, a right to a small place near the wharf. No word was said to me directly of these claims. The parties went to the governor to see if they could get money for the mission land. He told them we ought to go to Oua, and also how the Germans treat their missionaries. The governor informed me at once of these inquiries, and both he and Nanpei advised my going ahead without saying a word. This action was a product of old heathen practices and such claims were virtually groundless, at least fruitless, inasmuch as the higher chiefs are so much in favor of missionaries. One of these even went to the governor to see if the missionaries should not come to his place, and he spoke to me about it, while the others have not mentioned it. Both the Uajai and Obadiah came in person to work on the church, and gave us provisions also."

BOOKS WANTED. — PINGELAP AND MOKIL.

MISS FOSS, who it will be remembered once resided for a time on Mokil, as well as on Ponape, gives some additional facts in her report.

"After the long voyage down we were quite willing to make the change and to adjust ourselves to a more active life. The warm greetings which met us at every turn made me feel recompensed for any discomfort I may have experienced on my journey. The German governor, Dr. Hahl, received us cordially, invited us to his house, where we remained two days as his guests. The governor is a kind, genial man, interested in our welfare, and seems favorable to our work. We found Henry Nanpei at Colonia under the doctor's care, being treated for an illness contracted while in prison. With the doctor's consent, he brought us around to Kiti, a distance of twenty miles from the colony, in his

boat. Here we received a warm welcome from the Kiti king, his people, and the neighboring villages. The Metalanim king and others sent letters of greeting. The native teachers soon found their way around to Kiti and there was a season of rejoicing in the prospects for the future work. A constant demand for Bibles and school books has kept us busy. From early morn until school time we have had all we could do to serve the comers; then after school the rush began again. It was an interesting sight to see men, women, and children coming to buy Bibles, and each one waiting his turn. Those who could not get the money brought bunches of bananas, chickens, pineapples, yams, etc., and as we were needing those things for our own

use, we were glad to buy them and to help the poor people get their books.

"On the way down we stopped at the islands of Pingelap and Mokil, and the people manifested great joy in seeing us. At Mokil, we did not go ashore, but Lepen, the pastor, the teacher, with many of the Christians came off to see us, bringing a good report of the church and school work. At Pingelap we went ashore, but had only a few minutes to spend, as we had to be ready to go back when the boat went. As usual, a large company of people were gathered on the beach, singing songs of welcome. We hurried up to the teacher's house, shaking hands with a multitude on the way up; a few words and a prayer were all we could have with them, and then we were off to the ship again, but not without learning of the prosperity of the work on this island. The people are sadly in need of books. It is the plan for Mr. Gray and myself to visit the outside islands as soon as there is an opportunity, and we will then supply them with books.

"Henry Nanpei has been very kind to us in many ways; he moved his family into another house and let us occupy this as long as we wish, leaving more furniture than we really needed to use. The Grays are planning to go around to Oua in a few weeks, to have the land cleared out preparatory to building; meanwhile, Miss Palmer and myself will remain here and continue in the school work that we commenced about four weeks ago, and also to help the people here in all ways that we can. We have started a woman's meeting to be held every Friday afternoon in the schoolhouse. After a little we want to take in a few girls and train them, and later to open a girls' boarding school. We are planning to do evangelistic work very soon. I want very much to go out among the people and to hold meetings with them and to visit them in their houses, and in this way I think I may get near their hearts. There is a good church here at Kiti with a seating capacity of two hundred and fifty or three hundred; services are held regularly every Sabbath and the lower part of the church is always full. Sabbath school, prayer meetings, and evening prayers are well attended, and all seem interested and desirous to live Christian lives. There is a great field of labor here, and I am thankful to have a part in the blessed work."

A HOPEFUL OUTLOOK.

MISS PALMER, after referring to the facts stated in the letters of Mr. Gray and Miss Foss, alludes to the two very interesting classes which they are teaching and to visits at Kusaie, where she resided after her exile from Ponape in 1890.

"There are, of course, some very discouraging things to face. Some places on the island seem to be wholly Catholic — the two tribes nearest the colony, and a place in this tribe and one in the U tribe. There is also in some cases a lack of spirituality among the church members; still, the sermons and prayers and talks that I have heard show deeper religious feeling and more fervor than I had been led to expect. On the whole, I think that we shall find the conditions for aggressive work very favorable. We are hoping to visit other places on the island very soon, and to establish mothers' meetings at all of the principal points It seems necessary also to visit the other islands as soon as possible, and we have decided that it will be best for Miss Foss to go to them in Captain Melander's vessel, if arrangements can be made with him when he comes in December. You will remember that she has had charge of this work and knows the people.

"We had a very pleasant stay at Kusaie, and found the schools there in a very prosperous condition. The girls' school especially impressed me as having very promising pupils among the new

girls who have entered the school since I went home. It was, of course, delightful to me to be with the girls again. It seemed as though I was at home once more, and I had a little homesick feeling at coming away."

Western Turkey Mission.

SIVAS AND TOCAT.

DR. H. N. BARNUM, of Harpoot, on his return from his summer's rest, passed through several of the interior stations of the Western Turkey Mission and gives the following testimony as to what he saw. It is eleven years since his last visit at these places and he bears witness to marked improvement within that period: —

"The work in Sivas and Tocat has long seemed very hopeless. Some of the early Protestants in both places were an occasion for stumbling, and they were a real hindrance to the work. The Protestant name was offensive. The leaven, however, spread among the Gregorians, and an evangelical spirit has grown among them, but as this was not encouraged by the ecclesiastics, there has been a decided movement towards Protestantism and the development of a true spiritual life. We spent two Sundays in Sivas — one in going and one on our return; and on the return journey we were in Tocat on Sunday. In both these places the Gregorian young men had been studying the Bible, and had come to a knowledge of the truth, but as they were not fed in the Old Church, they naturally turned to our chapels. In Sivas, after the morning service there is a prayer meeting, in which Protestants and Gregorians seem to be equally free to participate. I was present at one of these meetings, and greatly enjoyed its spirit and enthusiasm. These young men give great promise for the future of the Sivas church. The movement in Tocat is still more interesting. The young men have long hoped for a reformation in the old church, and they have held fast to it, although they have been free to come to the chapel. Of late, however, they have been giving up that hope, and they are now coming over to us. I had the pleasure of administering the communion there, and of receiving five of them to the church. The preacher, who is a very earnest man, said that there are some twenty who are ready for church fellowship, but they had decided that it is better to come gradually so as not to make too great a stir. The prayer meeting which followed the communion was the most wide awake meeting that I have attended for many a year. It was something like a Methodist revival.

"Aside from Tocat and Gurun I think there is not very much outstation work in connection with Sivas. Mr. Perry very much regretted his inability to cultivate the whole field. The schools are good, and the orphanages are prospering finely under the care of the Swiss. The school and chapel premises are very small, and funds should be given to enlarge. Mr. Perry told me that a house and lot at the back of the mission premises are for sale, and I advised him to take the responsibility of buying them, for they will surely be needed in the near future. We left Sivas before the arrival of the Partridges, but the reinforcement was greatly needed. Mrs. Hubbard is doing an admirable work.

"Of Marsovan, you know that the college is in a very hopeful condition, and that every department of the work is prosperous. One of the most encouraging aspects of affairs in the Western Turkey Mission is the awakening among the Greeks. It is not easy to say how deep is the spirituality, but it is a great thing to have such free access to the Greeks, and to see such a spirit of inquiry among them. Our friends in Marsovan

are working splendidly, and they have much to encourage them. I could see signs of progress on every hand since my last visit, eleven years ago.

"And what shall I say of Constantinople, except that the place of worship in Gedik Pasha is a disgrace to the Protestant name; that the ladies in that quarter are working most faithfully and with much success, while it is evident that prejudice among the people outside has greatly diminished, and that with a suitable place of worship there is every reason to hope that a strong church would develop in this, the heart of old Stamboul. You do not need to be informed that the missionary force there needs strengthening greatly, and that funds should be forthcoming for the Publication Department."

At Sivas they are rejoicing at the arrival of Rev. and Mrs. E. C. Partridge, and Mr. Perry also reports that they have now a group of eight Swiss coöperators at their station, with whom they are gladly associated in the care of orphans as well as in some forms of religious work.

AWAKENING AMONG THE GREEKS.

MARSOVAN is also rejoicing in the coming of Rev. and Mrs. Charles T. Riggs. Mr. Riggs gives the following interesting account of a spontaneous religious movement among the Greeks within that district: —

"Kyrios Apostolos, the preacher from Bafra, who has been on a seven weeks' mission to the Greek villages near Herek, returned here last week with a most interesting account of his work. He was in a village called Iskili, near which are four other Greek villages. No missionary has ever been to any of these, I understand, and there was not a Protestant there; but they had known something of Protestantism from relatives elsewhere. At his arrival he was met with bitter opposition, but this he seems to have largely overcome by his resourcefulness, and though driven once from the village, he now comes with a petition, signed by fourteen men, heads of families, begging the missionaries to send them a preacher and teacher, and promising on their part to supply him with a house and pay six Turkish pounds toward his support. And the brethren at Herek show their faith and interest in this new opening by subscribing two pounds in addition for a man for that region. I think probably this same Apostolos will be sent there. He reports that the leaven of Protestantism seems to be working all through the community, and he sold all the Scripture portions he had — twenty-four — and could have sold more, had he had them. There seems to be a great increase within three years among the Greeks in Bible study and in preaching in the Orthodox churches."

CESAREA.

DR. DODD reports the completion of the hospital at Cesarea, after six months of labor. The first patient received was a Mohammedan. Not all the wards are finished as yet, there being room for only twenty or twenty-five beds of the seventy which the building is designed to provide for. Dr. Farnsworth and Mr. Fowle render reports of extended tours during the summer and fall, with varied experiences of light and shade. Dr. Farnsworth's itinerary shows that since April 10 he had traveled over 1,000 miles, having visited twenty outstations and being absent from home sixty-eight days. During this period he had baptized seventy-six persons and received eighty to church membership. Mr. Fowle writes: —

"The last Sunday in August was spent by me with the self-supporting little band at Shar Kushla. The sickness of their leader and guide, the faithful silversmith Kirkar, made prayer most earnest and hearts most tender: God has mercifully spared him to his family and his work. No place in all this region better illustrates the self-

propagating power of a living gospel working through a common disciple. Would that such centers of light and power were scattered all over our field!

"Our former teacher in Dendil has 'turned priest' and is trying to take his flock with him to the Gregorians. But they refuse to go, and plead most earnestly that we will not desert them. My heart bleeds when I think of their need and desire for a helper. Yet for lack of men and means we must see the opportunity go unimproved. Do you wonder that we cry out, 'How long, O Lord!'

"Urgub was reached September 14 and those earnest brethren and sisters gave us a hearty welcome. Like 'those of Berea' they have been very diligent in searching the Scriptures, and while their close following of the letter is often somewhat embarrassing, they are yet teachable and will accept the truth when they understand it. Their fearlessness and independence of judgment are as refreshing as they are rare. A 'Thus saith the Lord' will command their acquiescence and obedience, while custom, or the practice of other churches has little force with them. Any question pertaining to either doctrine or life is referred at once to some verse in the New Testament and there decided. How often they compelled me to recall the passage 'where the Spirit of the Lord is there is liberty!' And this liberty is not merely a freeing from the ceremonial law; that same thinking, judging, acting on the judgment becomes the habit of life in business and social matters, yes, as far as circumstances allow, in the political and governmental relations of the individual, until the leaven, as we call it, or the 'poison,' as many others call it, permeates the whole lump."

We have not room for Mr. Fowle's reports of other places, some of which are cheering and some quite otherwise. In two or three places, mention is made of the incoming of the doctrine of perfectionism, which had caused dissension, and a sad falling away from righteousness.

Central Turkey Mission.

AINTAB AND OORFA.

WE regret to learn that Dr. Fuller is in feeble health, though still able to take his classes in the college. Mr. Merrill reports that "In the Second Church of Aintab there has been some revival interest these last weeks. About forty young men have taken a stand as Christians. In all the Aintab churches there seem to be signs of spiritual quickening."

Miss Shattuck arrived in Oorfa September 29, refreshed after her absence of ten months and two days, and "thankful not to be detained longer from the work." Of what she finds on her return she writes: —

"Some of the pastors are on one-half salary. It is pitiful to the last degree — the one in Beylan with his wife, for the past twenty-five years most faithful wherever they have served, and with a fine set of children, four in course of study at college and seminary, four in the home, are receiving 150 piasters ($6.60) a month. The Killis pastor and wife have given up and turned to caring for orphans in Aintab, leaving the church without even a preacher. As I passed through, the mid-week service was held in the roofless new church, walls slowly having been built during several years. But they said, 'When rains come we must crowd into schoolroom again.'

"Six of our orphans are in Aintab College or college preparatory, and one of our girls in the seminary. Everywhere is the strong desire for study in schools. We rejoice at this, yet I feel we must keep up the industrial side for the sake of our growing boys and girls, in order that the support of teachers and pastors

be provided for even better than formerly by the people.

"Our prisoners were released by special pardon on the 25th Anniversary of the Sultan's accession. It is almost like the story of Peter and Paul, so nearly miraculous does it seem. The aged pastor is yet here in Oorfa among his many relatives — the wife having met him here coming from Birijik, where they resided before and during his fifteen months' imprisonment. He speaks very tenderly of the mercy of God and the blessing received from this great trial. Our own orphan boy is thin and wan in looks, but apparently not diseased. He is exceeding happy in being again in college. Another, though sentenced to three years' imprisonment, was released, and is in the Theological Seminary at Marash. That all things work together for good is seen even in this. Do let this be quickly known to the many friends in America who have been praying for these prisoners — and say we believe that it was in answer to prayer these last were released.

"Our new home for the Oorfa orphan girls, through funds I secured from England and United States of America, is now completed and it is a great joy to have these children so near our mission premises as almost to be a part of the same, and so comfortably provided for, after the inconveniences of rented rooms, crowded premises."

OUTSTATION WORK.

Mr. Chambers, of Adana, reports a visit at Hadjin and the outstations in that region. The boys' and the girls' schools at Hadjin are doing excellent work and are filled full of pupils. In several places visited, Mr. Chambers found much to encourage him. Of Fekke he writes: —

"Only a few years ago the opposition to Protestantism here was so strong that it was almost impossible to find any one willing to give a hearing to a Protestant. Today Protestantism has so developed that its beneficent influence is exerted over the whole village. The preacher is a thoughtful, careful man, and the people work with him zealously. The great drawback is the matter of a place of worship. They have a good building in which they might worship if they could obtain government permission, which for the present is withheld. Graduates of the Hadjin Home School are doing good work amongst the women.

"In Yerebakan we had the privilege of uniting with the brethren at the Lord's Table. There were a number of candidates for admission to the church, but time was short and the circumstances such that they were not received at this time. I baptized fourteen children and performed three wedding ceremonies. Gospel work in this village is progressive. But the people are most anxious to have an ordained pastor. At this point the change that has been developing amongst the Gregorian Armenians since the present Patriarch came into position was quite marked. The lines separating the two communities are very much more definite, and fewer of the Gregorian Armenians frequent the Protestant church services. And on occasion even a hostile attitude is shown. The Patriarch is very zealous in this work, and he is meeting with some success. However, it may not be an unmixed evil. A clearer understanding of the differences between the two churches may indeed work for good and lead to a better appreciation as to what evangelicalism is.

"The work at Gurumza and Tashgee is suffering for want of workers. Instead of $10 spent in these places, at the very least $100 should be in hand for that work. One of the brethren of Gurumza is doing what he can to keep up the Sabbath services, and at Tashgee the people are discouraged. They pledged themselves to give 1-2 lira a month to a preacher's salary. But there

being no appropriation available I was forced to say that the station could do nothing for them.

"At Shar we found the church in a prosperous condition. The contrast between a pastorless church and one that has an active pastor was very marked. The preacher at Shar is earnest and is doing good work. The people seem to be united in him and desire his ordination. This ought to be done. We had an enjoyable communion season, at which twelve members were received. At the same time I baptized sixteen children. The place was crowded. The service continued two hours and was most impressive all through."

Mr. Chambers reports that much distress is being caused by the exaction of the military tax, the collection of which was postponed after the massacres. The people are but little better able to pay now than they were then, and there is much distress.

THE INSTITUTE AT TARSUS.

Friends of the Board know that St. Paul's Institute at Tarsus is an independent organization, though growing out of the mission of the American Board, and that Dr. Christie, its president, receives his entire support from the funds of the Institute. They will be glad to know of the prosperity of the work under Dr. Christie's care. He writes: —

"The Institute has had a successful year, 132 young men being in attendance, forty-nine of them in the College Department. More than eighty were boarders, and more than fifty beneficiaries paying board and tuition by work in the Industrial Department. Over thirty are orphans, many made so in the massacres. Their progress in study has been excellent. The 132 men come from five of the great provinces of the empire, and from more than twenty towns and villages. A large number are candidates for the ministry. Several have spent time in teaching or preaching. The weekly services in Mersin have been conducted by them throughout the year. The work in Kōzolook owes much to their aid. Two Young Men's Christian Associations, working in the school and in the city, are made up of our students. They labor, also, in two large Sunday schools. The religious meetings in the Institute have been largely attended and very interesting, and there have been many signs of the Spirit's presence.

"Our course now covers ten years: five in the academy, five in the college. During all that time the Bible is regularly and carefully studied. We see its effects in the good discipline and spirit of the school, and in the number of young men who dedicate themselves to the Christian ministry, and to teaching.

"The present administration of the Institute began in 1893. Since then thirty-two men have graduated. Of these, three are already in the ministry, one, a noble young man, was martyred in Marash while studying for the sacred office; eight are now in the seminary; six others are about to enter, — in all, eighteen. Only two of the graduates have gone to America to enter secular occupations; one is a Christian physician practicing in Tarsus; eleven are teachers, or about to become such. Many of our students who did not graduate are going forward in study to be physicians or pharmacists; or are teaching in the common schools of the country."

Marathi Mission.

TURNING FROM IDOLS.

MRS. BISSELL writes from Ahmednagar, November 28: —

"Here the people are beginning to think as never before. They are coming to the conclusion that God, the Christian's God, will do better by them than their idols. 'Has he not sent us food

from afar and even clothing, and helped us in so many ways when we were without resource,' they say. There seems to be quite a movement in a village some twelve miles from here. Companies of men have come a number of times, begging that I would visit them myself, or at least send some one to tell them how to become Christians, and they say: 'We have heard enough at the Relief works to know that Christ's religion is true, and we have given up our idol worship and mean to become Christians, but we do not know how.' Yesterday one of their elderly men came and said he had been instructed not to return till he had exacted a promise from me to come on a certain day, so that they might all be at home and hear what I had to say. I could not refuse, and have engaged to go out to them on the 30th, with one of the native preachers and a Bible-woman. You know we have not had the means to extend our work for a long time, and there are villages all around us in which no regular work has been done, of whose existence even we have not been aware. But now that they are waking up to life themselves we cannot stand aside and waive the responsibility. Surely, the means will come, and we shall be able to give them the light they seek."

South China Mission.

DESTRUCTION OF CHAPELS.

DR. HAGER reports that, early in October, there was an uprising in many districts of the interior, and many chapels were looted.

"Thus far we have not suffered as much as some of the other missions, but I fear that in the near future many of our chapels will be destroyed. Our Shun Tak work has been closed practically, for towards the close of September a band of over 100 ruffians attacked and looted the farm of Mr. Kau, who has lost some $6,000 gold. For six days the robbers carried away pigs, bricks, tiles, and other materials, after first seizing the more portable articles. Three houses were destroyed, so that we cannot think of sending back the man who had been stationed there, who, fortunately, was absent at the time of the outbreak, or he might have lost his life. As the robbers came near the farm the cry was raised, 'Let us find the Christians and kill them!' No one was injured, but there was a total loss of the property.

"I have also just heard of the destruction of two shops of our Christians, as well as of the Nam Tsun chapel, which was built by gifts from the American Chinese living principally about Boston. If this is true we shall meet with a great loss, as a girls' schoolhouse has been erected this year and this has probably suffered the fate of the chapel.

"Some of our Christians from Canton and interior have sought refuge in Hong Kong, so that here we have been enabled to do something for them."

At a later date (October 11) Dr. Hager refers to the destruction of this Nam Tsun chapel.

"Two days thereafter the Ngau Mi Shan chapel was also looted. In connection with this wanton destruction four or five shops of Christians were also looted and three dwelling-houses plundered, making a total loss of $11,000. Am just on my way to Canton to report the matter to the consul, who has consented to take up our claim for us. The Presbyterians thus far are the greatest losers and the crisis is by no means over, and Canton as well as some of the other interior cities may be attacked. Each day we hear of some new outrage, and the Christians are beginning to seek refuge in Hong Kong and Macao. Mission work is almost at a standstill,

though we must keep our helpers at their posts in order to comfort and advise the Christians. May the Lord avert the present calamity and bring good out of all this chaos and destruction!

"We shall need all the money the Board can spare during these turbulent times, not so much for ourselves personally, as for keeping the work in hand together. It is certainly not a wise policy to dismiss the helpers at this time when they are needed at their posts, even if the chapels may be robbed."

North China Mission.

CONCERNING PANG-CHUANG.

THE Misses Wyckoff whose station was Pang-Chuang, it will be remembered, went to the mission meeting at Tung-cho in May, and hence were among those who during the uprising took refuge in Peking and were there during the siege. Miss Grace Wyckoff is still in Peking, while Miss Gertrude has gone to Tientsin to assist in the work there. The latter wrote from Tientsin October 5: —

"Dear Pang-Chuang! The tears will come in spite of me when I think of the place and the dear Christians, without their visible leaders, still in danger, hiding, fleeing, and threatened. A year of it and yet so little change, except that they must meet these things alone, humanly speaking. I suppose death with them, or for them, might be a greater trial of one's faith; but this being shut off from them, powerless to help, and yet knowing their fears and dangers, almost breaks our hearts. We feel much as one whose little one has been taken away — desolate and lonely. Homesick for our China home and work, exactly expresses our feeling.

"And yet, when we hear, according to the report of ten days ago, that Pang-Chuang still stands, and the pastors and teachers are still there, we have much for which to be thankful. Letters from these friends were pitiful in the extreme, asking for succor, that the 'Shepherd' would do something to relieve their danger. I think of our own condition during June and July and part of August, shut up in Peking; how we longed for relief, prayed for it, and expected it, and it came, and not too late. But will it, can it come to that scattered, fearful flock in the country parish? We can not but fear the burning of the place, and the slaughter of the leaders, and if this test must come, we only pray that they may have grace to meet their hour, and that they may be faithful even unto death. Sudden death may not so truly test Christian loyalty as resisting the thought of recantation.

"It was surely in an all-wise plan that my sister and I were together during these months. It certainly made our discomforts and perils easier to bear because so many of us shared them. God's special care, and protection, and manifest deliverances were certainly a marvel to us all; as the old colored woman said, 'It's just like Him; He said He would.' Those days of shot and shell, those nights of terror, only made the Psalms gleam with the brightness of promise, and assurance, and quiet trust."

FROM PEKING.

Under date of November 8, Miss Miner gives the following clear, and, on the whole, encouraging account of the present situation: —

"With the exception of the heart-rending details of the massacre of our sainted missionaries in Shansi and Pao-ting-fu, and of the slaughter of our own Christians, there has been much to comfort and reassure us during the past two months. Only yesterday, two church members, women, came to us after four months of wandering and hiding in mountains and caves. So many have

come back whom we had mourned as lost — resurrected, as it were. It seems wonderful how much flesh and blood can stand of torture, hunger, sickness, fear, and sorrow. Our church ought to be purer for these fires; but living in the midst of a victorious army has brought its peculiar temptations. Until Dr. Sheffield's arrival, our people lacked pastoral care, and we feel now that there is need of special grace, that the baptism of the Holy Spirit received last spring, and the baptism of fire and blood of the summer months may bear their due fruits in the spiritual life. Our people depend upon us now like little children, and while the nearness and love are very precious, this, too, is fraught with its own peculiar dangers.

"I have no accurate statistics, but I think our Tung-cho colony now must number about two hundred. Not all are Christians of those who have come to us lately — in fact, I fear some are gospel-hardened sinners. But nearly all have suffered from their connection with us or with their Christian relatives. You see that there are abundant opportunities for work. Four little schools are in session, with about sixty scholars — all Tung-cho people. In a few days we will gather together perhaps twenty-five or thirty students of the college and academy, and instruct them as best we can with the dearth of books and the total lack of apparatus and equipment. The work will be conservative rather than constructive. We know of the killing of only one of the students of seminary, college, and academy, but of many in Pao-ting-fu and Kalgan we have no definite information. Our bitter enemies would be surprised to look into our schoolrooms and our full chapel, and see how far they have come from exterminating us. Yet the story of Tung-cho is sad enough. At least ninety of our church members — not including children, probationers, or adherents — have been killed, while the total number mounts up into the hundreds.

CONCERNING PAO-TING-FU.

"The persecution of the native Protestants at Pao-ting-fu has not been so bitter, as the population of our country field there is superior to that in this region, and the 'Jesus church' has always enjoyed a good reputation among them. About seventeen were massacred during that carnival of crime late in June and early in July. In the country their property has been destroyed, and they have fled for their lives, but seemingly have not been hunted down with such vengeful vigilance as here. Among the killed are our oldest native pastor, Meng, his sister, who was the first Bible-woman in Pao-ting-fu, and the two Bible-women, Mrs. Chang and Mrs. Kao. The younger Meng, who was ordained when the Deputation was in Pao-ting-fu, went to Pao-ting-fu a few weeks ago with the allies, and at last accounts sixty Christians had rallied from their hiding-places and were with him in the south suburb. They had supposed him dead, and hailed him as one coming down from heaven.

"It is to be regretted that there is no man in our mission who can go to Pao-ting-fu for the winter. We are very short-handed in the mission, and we know that Mr. Roberts and others would be rejoiced with the opportunity of work had they been able to look into the future, and had not been advised to go home. We are not as well manned as womaned! There may come such an upheaval again that we cannot remain even as quietly settled as we are now, but I do believe that God will permit us to hold the ground conserved through such a terrible conflict, and that the time is not far distant when the number of missionaries in North China must be doubled or tripled, if we would keep pace with the wonderful opportunities offered.

"We were compelled to leave the prince's palace, where we first took up our abode with our Tung-cho Christians, and seek more humble but not less comfortable quarters. In spite of brick floors, and windows part paper, part glass, our temporary homes are very pleasant; and in the absence of foreign furniture we are very grateful that Providence permits us to use that of our quondam enemies."

THE SITUATION AND OUTLOOK.

DR. SHEFFIELD, it will be remembered, on his return from America in July last, went as soon as practicable to Peking to render such aid as he could in the depleted condition of the mission force at that station. Under date of November 16, he writes: —

"My own thought is that our work for the winter is to hold the church together in the best manner possible, search out the scattered Christians, give such counsel and help as seems wise, gather together such students as are within easy reach, and organize schools, not calling them by their names in former times; and, in general, conserving as much of the work of past years as possible. The Christians have passed through a period in which the purpose of the masses of the people everywhere seemed to be to exterminate them. That so large a number of them have survived is evidence of a protecting Providence. The persecution in this province was fiercest in Peking and the regions round about, including Tung-cho. In Cho Chou there was a general disposition to stop with destroying or plundering property and accepting a ransom for life. The same was true in Pao-ting-fu, and in yet other places.

"When Tientsin was captured by foreign soldiers, and later, Peking, the condition of the native Christians was suddenly changed. They were the protected, and the Boxers and their sympathizers were in danger of plunder and destruction. Tientsin was fully half destroyed by foreign soldiers, and thoroughly looted. Valuable sections of Peking have been destroyed, and very few houses and business places have escaped looting. It is a revelation to me the amount of goods stored away in the homes of the high officials and wealthy merchants. I am not prepared to estimate the value of property confiscated in the great residences of the princes, but the things sold at prices one-fourth or one-fifth of their real value in usual times, amounted to several tens of thousands of dollars. You can only partially realize, at so great a distance, the demoralizing effect upon the native Christians of being on the winning side, and placed in the midst of such unusual opportunities. It would be easy in peaceful times to frame a theory of the line of conduct to pursue, but the theory would be found to have little relation to the present conditions, with their endless variations. As a matter of fact, all the missions have done as foreign governments have done; they have taken in charge unoccupied houses, have saved them from destruction, have sold the clothing, taking a careful account of money received, and with it have fixed themselves as comfortably as possible for the winter, as also the native Christians. Christians coming in from the country are in destitution, and must be helped. Not a few of the Christians that came through the siege have bettered their condition as compared with the period before the trouble, and there is much to do to restrain the spirit of getting gain. Ordinary conditions are deranged. Some men are getting unusual wages, and many others are hungering without employment. I have no doubt that the final result of this sad upheaval will be to produce a stronger, more spiritual church in China; but for the present there is much of danger to be guarded against.

THE WORK OF RESTORATION.

"In Pao-ting-fu, as soon as the foreign soldiers had appeared and inspired the people with fear, the native Christians went among the villages and not only recovered such of their property as they could find, but made reprisals, and in some instances destroyed what they could not take away. Pastor Meng, the younger, went with the army from Tientsin to Pao-ting-fu; and, learning of the doings of the Christians, succeeded in regulating their actions to a good degree. It is unfortunate that there is not a foreigner to spend the winter in that city. Mr. Walter Lowrie, of the Presbyterian Mission, I think plans to remain there for the winter. I hope that Mr. Meng may be there for a good portion of the time, and receive counsel and help from Mr. Lowrie. The native church of that station has not lost heavily by death, and, under wise supervision, can soon recover itself again. The work of uprooting in Tung-cho was done with singular thoroughness. There is almost nothing left in its place. The loss of life was serious, about seventy Christians, and probably a hundred and fifty related to the Christians. Those that escaped fled in every direction; and still there are men and women coming in from distant places with their stories of extreme privation and peril.

"On coming out of the British Legation the missionaries and Christians were wholly without means of support. Dr. Ament took possession of a deserted residence of a prince near Teng Shih K'ou, which proved to be filled with valuable clothing, which he has sold. He has made for the missionaries and native Christians of the station a comfortable home for the winter. It should be kept in mind that, on the occupation of the city by foreign soldiers, residences were very generally deserted, and owners were more than glad to have them occupied by missionaries who would take care of them, and pass them back in due time. The soldiers, in places which they took possession of, very generally destroyed, as they chanced to feel inclined. Mr. Tewksbury, with the approval of the United States Minister, took possession of one of the largest princely residences in the city. The clothing was sold for about one-fourth of its usual value, and the money has been deposited, except such as has been used for the immediate needs of the missionaries and Christians. The Italians pressed Mr. Tewksbury to give them the place for the winter, and he consented, just before my arrival, to take instead the premises now occupied, not so large or valuable, but with adjoining premises where the native Christians may be accommodated, better suited to our wants than the other place. There are ample buildings, and comfortable, for the Tung-cho Station. There is one large room which, if we can warm it properly, will serve us nicely for chapel. We have a larger regular Sabbath audience than in the city church formerly at Tung-cho. We have rented rooms, and plan soon to set the students about us to studying, calling from Tientsin and Pao-ting-fu such as can conveniently come. This will serve to give continuity to our work."

MISCELLANY.

BIBLIOGRAPHICAL.

Emmanuel; A Memorial Collection from Sermons of Rev. Charles Marion Lamson. Boston, Pilgrim Press.

The grief felt a few months since over the sudden death of Dr. Lamson is yet fresh in the memory of many, and it is a delight to receive this collection of sermons which well represent the man who was so much loved. It seems, from the prefatory note, that during his pas-

torate at Worcester Dr. Lamson preached many sermons from the text "Emmanuel." This word is the key-note of the twenty discourses contained in this volume, appearing under the headings "God With Us, (1) In Life's Journey, (2) In Character Building, (3) In the Inner Life, and (4) In Spiritual Effort." The last discourse in the series is the address given from the President's chair of the American Board, at the annual meeting held at Grand Rapids in 1899. All these discourses are filled full with manly and vigorous thought and imbued with the spirit of Christ, and with the supreme purpose of bringing in the Kingdom of God upon the earth. One sentence in this address strikes us as eminently suited to the present hour, in which Dr. Lamson says: —

"It should be the high and supreme policy of the United States, not to appropriate any land or people for self-increase, but to do its part in nationalizing all races, that the world may become a fellowship of nations, great powers — it is the quality not the quantity of national power that makes it great — in which each can meet all the rest with its contributions, guarantees, and some sure pledges for the elevation and peace of the world."

This volume will serve to perpetuate the name and influence of a disciple whose praise was in all churches, and whose death at the height of his influence was so greatly deplored.

The Siege in Peking: China against the World. By an Eye Witness, W. A. P. Martin, D.D., LL.D., President of the Chinese Imperial University. Fleming H. Revell Co. 1900.

Dr. Martin is the first to tell, in book form, the story of this memorable siege. It is said that he wrote the volume in ten days, a statement that seems hardly credible. But Dr. Martin has lived in China for fifty years, and during all this period he has been studying its history, its characteristics, and the problems connected with its future; and the judgments expressed in this volume, therefore, are not hastily formed or ill-considered, and the story of the siege is well told. For its immediate purpose the book is admirable, and those who are looking for a story of the experiences of the besieged missionaries and legations in Peking will find here thoroughly reliable and most interesting statements.

The Real Chinese Question. By Chester Holcombe, Author of "The Real Chinaman." Dodd, Mead & Co., New York.

This volume of 386 pages, octavo, contains a great amount of information and comment upon topics but imperfectly understood and of peculiar interest at the present time. The author was for many years Interpreter, Secretary of Legation, and Acting Minister of the United States at Peking, and thus had a rare opportunity to become acquainted with the Chinese people and government. The book in its main features is a defence of the government and people of China against the misapprehensions which are widely prevalent concerning them. Without claiming to be a perfect explanation of Chinese character and customs, the volume sheds a flood of light, as welcome as it is rare, upon the character of the people, the nature of the Chinese government, the misfortunes and wrongs which have attended the growing intercourse between the Chinese Empire and the other nations of the world. Mr. Holcombe does not attempt to justify the recent outbreak, with all its attendant barbarities, but he does reveal in a startling way the occasions which foreign powers have given to the Chinese to entertain toward them a deep-seated and persistent aversion. Particularly does he emphasize the unspeakable wrong inflicted upon China at the hands of Great Britain in forcing upon a reluctant and resisting people the evils of the opium traffic. It is refreshing to read a work upon this subject which recognizes

in the Chinese the possession of qualities which belong to men of all other races, and which insists upon the necessity of fair and just dealing with these people by foreign powers as an essential condition of peace and prosperity.

Mr. Holcombe recognizes the corruption that exists in the administration of China's government, the crying need of reform in many particulars, and suggests the ways in which foreign powers can be of greatest service to China in leading the way toward such reforms.

The chapter entitled "The Missionary" is especially satisfactory, and shows a minute knowledge and sincere appreciation of the labors of the Protestant missionary bodies in China. In conclusion Mr. Holcombe says: "The real Chinese question is the question of the continued existence of the Chinese nation," and his book is a powerful argument in favor of the maintenance of national unity as the true solution of all China's problems.

BOOKS RECEIVED.

T. Y. Crowell & Co., New York and Boston, send us the following booklets, attractive both in form and matter, in ornamental white binding. Price, 35 cents each.

The Christian Ideal. A Study for the Times. By the Rev. J. Guinness Rogers, B.A., D.D.

Straight Shots at Young Men. By Washington Gladden, D.D.

The Model Prayer. By the Rev. Gerard B. F. Hallock, D.D.

Loving My Neighbor. By the Rev. J. R. Miller, D.D.

The Study of English Literature. By William Henry Hudson, Professor of English Literature in Leland Stanford, Jr. University.

Blessed are the Cross Bearers. By W. Robertson Nicoll, M.A., LL.D.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For the colleges and seminaries and for all schools in mission lands as well as for those at home; that they may be not only fountains of learning, but of spiritual influence; that the youth who are in courses of study may have the fear of the Lord, which is the beginning of wisdom, and that they may use their talents and acquirements in the service of God and for the establishment of his kingdom upon earth. (The day of prayer for colleges is January 31.)

ARRIVAL ABROAD.

November 29. At Prague, Austria, Rev. John S. Porter and wife.

DEPARTURES.

December 22. From San Francisco, Edward L. Bliss, M.D., returning to, and Miss Josephine C. Walker, daughter of Rev. Joseph E. Walker, to join the Foochow Mission.

January 8. From San Francisco, Henry T. Whitney, M.D., and wife, and Miss Caroline E. Chittenden, returning to the Foochow Mission.

MARRIAGE.

December 26. At Roselle, N. J., Henry O. Dwight, LL.D., of the Western Turkey Mission, to Mrs. Frances Warner Mulford.

DEATH.

December 3. At Smyrna, Western Turkey, James G. McNaughton, son of Rev. J. P. and Mrs. R. G. McNaughton, aged one year and nine months.

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Bangor, 1st Cong. Sab. sch., toward support Rev. C. S. Vaughan, 26.32; Hammond-st. Sab. sch., for native helper, care Mrs. R. M. Cole, 19.22,	45 54	
Belfast, 1st Cong. ch.	38 00	
Brooksville, Union Chapel, for China,	1 00	
Brownville, Cong. ch. and Sab. sch.	13 00	
Castine, Mary F. Cushman,	5 00	
East Sumner, 1st Cong. ch.	5 50	
Gardiner, Cong. ch.	23 00	
Gray, Cong. ch.	2 00	
Farmington, Per Rev. E. R. Smith,	3 00	
Hampden, Cong. ch.	2 45	
Holden, Cong. ch.	5 50	
Norway, 2d Cong. ch.	5 00	
Orland, H. T. and S. E. Buck,	20 00	
Portland, St. Lawrence Cong. ch.	25 00	
South Bridgton, Cong. ch.	4 25	
Warsaw, Cong. ch.	15 00	
Woodfords, Cong. ch.	34 00	
Yarmouth, 1st Parish,	30 00	
——, "Boston,"	2 00	
——, Joseph,	2 00	
——, Remembrance,	1 00	
——, Beacon,	1 00	283 44

NEW HAMPSHIRE.

Amherst, A. J. McGown,	5 00	
Bath, Cong. ch.	20 00	
Centre Harbor, Cong ch., 2.50; Int. Jun. and Primary classes of Cong. Sab. sch., 7.76,	10 26	
Center Sandwich, Levi W. Stanton,	5 00	
Chester, Cong. ch.	20 00	
Concord, South Cong. ch.	246 95	
Derry, "A,"	25 00	
East Andover, Cong. ch.	2 43	
Epsom, Y. P. S. C. E., towards support Rev. J. H. Pettee,	5 00	
Exeter, Mrs. H. C. Kent,	2 00	
Franklin, Cong. ch.	5 00	
Gilsum, Cong. ch.	5 00	
Hebron, Union Cong. ch.	11 25	
Hillsboro Centre, Cong. ch.	2 00	
Hopkinton, Cong. ch.	5 00	
Keene, 1st Cong. ch., 50; Friends, by Rev. F. M. Chapin, 97.38,	147 38	
Laconia, Cong. ch.	1 00	
Lancaster, Cong. ch.	18 00	
Lebanon, Cong. ch.	6 00	
Littleton, Mrs. A. J. Church,	5 00	
Manchester, Franklin-st. ch.	88 08	
Merrimack, Cong. ch.	24 00	
Milton, 1st Cong. ch.	3 00	
Nashua, 1st Cong. ch.	140 00	
Salem, Cong. ch.	4 40	
Sanbornton, Cong. ch.	30 85	
Seabrook and Hampton Falls, 1st Cong. ch.	2 00	
Somersworth, Cong. ch.	10 00	
Pittsfield, 1st Cong. ch.	20 85	
Tilton, Cong. ch.	42 00	912 45
Legacies. — Francestown, Mary C. Willard, by Geo. E. Downes, Ex'r, for Armenians, add'l,		100 00
		1,012 45

VERMONT.

Barnet, Cong. ch.	71 00	
Bellows Falls, 1st Cong. ch.	84 85	
Brandon, Cong. ch.	12 63	
Bridgport, Cong. ch.	7 50	
Brookfield, 2d Cong. ch., 6.51; 1st Cong. ch., 3,	9 51	
Burlington, 1st Cong. ch., towards support Rev. Wm. Hazen,	75 00	
Coventry, Cong. ch.	20 00	
Danville, Rev. S. Knowlton,	25 00	
East Berkshire, Cong. ch.	10 00	
Essex Junction, 1st Cong. ch.	2 80	
Fair Haven, Cong. ch.	8 00	
Gaysville, Cong. ch.	12 82	
Hartland, Cong. ch.	11 80	
Irasburgh, Cong. ch.	14 45	
Marshfield, Cong. ch.	5 70	
No. Craftsbury, Cong. ch.	5 00	
Northfield, Cong. ch.	59 91	
North Pownal, Rev. F. V. D. Garretson,	45 00	
Royalton, 1st Cong. ch.	10 00	
Peacham, Cong. ch.	59 65	
Pittsfield, Cong. ch.	12 18	
Rochester, Cong. ch., add'l, for work in India,	75	
Saxton's River, Cong. ch., Mrs. S. Morrison,	1 00	
St. Johnsbury, North Cong. ch.	80 20	
Vershire, Cong. ch.	3 00	
West Rutland, Cong. ch.	37 58	
Windsor, Cong. ch.	12 72	
Worcester, Cong. ch.	10 50	707 95

MASSACHUSETTS.

Abington, 1st Cong. ch.		6 06	
Adams, 1st Cong. ch.		143 19	
Amesbury, Main-st. Cong. ch.		43 98	
Amherst, 2d Cong. ch., 23.25; South Cong. ch., 15.18; North Cong. ch., 13.55,		51 98	
Andover, South Cong. ch., 369.12; West Cong. ch., 98.91,		468 03	
Attleboro Falls, Central Cong. ch., for China,		6 07	
Belchertown, Cong. ch.		21 20	
Billerica, D. H. Spiller,		5 00	
Boston, Eliot ch. (Roxbury), a member, 300; South Evan. ch. (West Roxbury, of which 114.68 toward support Dr. T. S. Carrington), 186.98; Boylston ch. (Jamaica Plain), towards support Miss M. E. Kinney, 76.35; Highland ch. (Roxbury), Extra-cent-a-day Band, 40; Union ch., 46.59; Friend, 25; Ludwig Gerhard, 5,		679 92	
Boston. *Summary for 1900:* —			
Old South ch.	7,420 00		
do. to Woman's Board,	1,484 92	— 8,904 92	
Mount Vernon ch.	2,071 41		
do. to Woman's Board,	470 00	— 2,541 41	
Central ch.	1,138 78		
do. to Woman's Board,	1,213 48	— 2,352 26	
Park-st. ch.	1,453 66		
do. to Woman's Board,	700 50	— 2,154 16	
2d ch., Dorchester,	1,063 92		
do. to Woman's Board,	578 99	— 1,642 91	
Shawmut ch.	669 50		
do. to Woman's Board,	679 35	— 1,348 85	
Union ch.	573 59		
do. to Woman's Board,	623 12	— 1,196 71	
Central ch., Jamaica Plain,	651 39		
do. to Woman's Board,	351 41	— 1,002 80	
Eliot ch., Roxbury,	791 01		
do. to Woman's Board,	208 00	— 999 01	
Walnut-av. ch.	400 47		
do. to Woman's Board,	537 00	— 937 47	
Immanuel ch.	505 56		
do. to Woman's Board,	312 64	— 818 20	
So. Evan. ch.	622 30		
do. to Woman's Board,	102 30	— 724 60	
Brighton ch.	94 05		
do. to Woman's Board,	399 06	— 493 11	
Boylston ch.	366 44		
do. to Woman's Board,	65 00	— 431 44	
Allston ch.	122 15		
do. to Woman's Board,	257 33	— 379 48	
Winthrop ch., Charlestown,	173 44		
do. to Woman's Board,	192 25	— 365 69	
Pilgrim ch., Dorchester,	217 75		
do. to Woman's Board,	129 45	— 347 20	
Highland ch., Roxbury,	293 58		
do. to Woman's Board,	42 80	— 336 38	
Phillips ch., So. Boston,	44 00		
do. to Woman's Board,	271 20	— 315 20	
Village ch , Dorchester,	73 15		
do. to Woman's Board,	132 41	— 205 56	
1st ch., Charlestown,	144 49		
do. to Woman's Board,	23 00	— 167 49	
Roslindale ch.	30 20		
do. to Woman's Board,	46 36	— 76 56	

Central ch., Dorchester,	55 00		
do. to Woman's Board,	20 20—	75 20	
Berkeley ch., to Woman's Board,	50 00—	50 00	
Trinity ch., Neponset,	25 00		
do. to Woman's Board,	7 00—	32 00	
Maverick ch., E. Boston, to Woman's Board,	21 50—	21 50	
Harvard ch., Dorchester, to Woman's Board,	13 00—	13 00	
Union of C. E. Societies, Roxbury,	500 00—	500 00	
Miscellaneous,	1,047 50		
do. to Woman's Board,	1,212 88—	2,260 38	
Specials to A.B.C.F.M.	1,329 69—	1,329 69	
School Fund, to do.	539 02—	539 02	
Micronesian Navy, to do.	5 00—	5 00	
Legacies, to do.	220 00—	220 00	
		32,787 20	

Brookline, Leyden Cong. ch., 457.39; Harvard Cong. ch., 245.52,	702 91
Buckland, Cong. ch.	47 47
Cambridgeport, Pilgrim Cong. ch., of which 7.11 for Japan, 24.86; E. D. Leavitt, 500,	524 86
Campello, South Cong. ch., toward support Rev. J. C. Perkins,	200 00
Carlisle, Cong. ch.	7 00
Centreville, South Cong. ch.	5 00
Chelsea, Central Cong. ch., of which toward support Rev. Geo. P. Knapp, 362.60,	410 16
Chicopee, 3d Cong. ch.	15 32
Chicopee Falls, 2d Cong. ch.	28 65
Cliftondale, Cong. ch.	12 25
Clinton, 1st Cong. ch.	21 70
Conway, Cong. ch.	31 91
Cummington Village, Cong. ch., to const., with other donas., Rev. Lewis Thurston Reed, H.M. and toward support Rev. C. T. Riggs,	4 10
Dalton, W. M. Crane,	200 00
Dracut, 1st Cong. ch.	1 40
East Bridgewater, Union Cong. ch.	7 00
Easthampton, Payson Cong. ch.	80 00
East Walpole, Cong. ch.	8 96
Egremont, Cong. ch.	12 49
Enfield, Cong. ch.	28 79
Everett, 1st Cong. ch.	76 67
Fitchburg, Rollstone Cong. ch., 35.90; Calvinistic Cong. ch., 58.25,	94 15
Framingham, Plymouth Cong. ch.	63 76
Freetown, Cong. ch.	6 22
Gardner, 1st Cong. ch.	38 60
Georgetown, 1st Cong. ch., for China,	5 00
Gilbertville, Cong. ch., 10; Mrs. S. A. Barrett, for China, 10,	20 00
Gloucester, Lanesville Cong. ch.	8 25
Grafton, Union Cong. ch., toward support Rev. E. C. Partridge,	50 00
Granby, Cong. ch., additional, 13.40; Sab. sch., for native teacher, India, 25; Y. P. S. C. E., for do., 15,	53 40
Great Barrington, 1st Cong. ch., towards support Rev. Geo. Allchin,	250 00
Greenfield, 2nd Cong. ch., 24.52; Friend, 350,	374 52
Hadley, 1st Cong. ch.	35 25
Haverhill, Centre Cong. ch., 73.30; Myron A. Nichols, 50,	123 30
Hingham, Cong. ch. and Sab. sch.	9 00
Holyoke, S. M. Cook,	25 00
Hyde Park, 1st Cong. ch.	107 74
Ipswich, 1st Cong. ch.	25 00
Lawrence, Lawrence-st. Cong. ch.	64 50
Lenox, Cong. ch.	19 00
Lexington, Hancock Cong. ch.	200 89
Longmeadow, 1st Cong. ch., 13.10; Benev. Assn., 162.31,	175 41
Ludlow, A. G. C.	10 00
Lynn, Friend,	50 00
Malden, 1st Cong. ch.	66 35
Maplewood, Cong. ch.	14 20
Marlboro, Union Cong. ch.	110 92
Middleton, Cong. ch.	2 45
Montague, Cong. ch.	25 00
Montvale, Cong. ch.	3 00
Newburyport, J. B. Goodrich,	10 00
Newton, Eliot Cong. ch., 745; A. A. Sweet, toward support Dr. and Mrs. E. E. Hyde, 175,	920 00
Newton Center, 1st Cong. ch., Extra-cent-a-day, 30; Fred A. Gardiner, 5,	35 00
No. Chelmsford, 2d Cong. ch.	7 25
Northampton, Edwards Cong. ch.	96 66
Northbridge Centre, 1st Cong. ch.	68 00
No. Dighton, 1st Cong. ch.	3 53
No. Hadley, 2d Cong. ch.	16 11
Norwood, 1st Cong. ch.	159 67
Oakham, Cong. ch.	37 85
Palmer, 2d Cong. ch., to const., with other donations, George Henry Hastings, H. M.	50 00
Peabody, 2d Cong. ch.	8 20
Phillipston, Cong. ch.	3 10
Pittsfield, 1st ch. of Christ, towards support Rev. J. H. Pettee,	180 59
Quincy, Bethany Cong. ch.	83 14
Reading, 1st Cong. ch.	20 00
Richmond, Cong. ch.	34 52
Rochester, 1st Cong. ch.	13 00
Royalston, 1st Cong. ch.	4 30
Salem, South Cong. ch.	44 28
Saxonville, Edwards Cong. ch.	5 33
Sheffield, Cong. ch.	4 05
Shelburne Falls, Cong. ch.	30 00
Shutesbury, Cong. ch.	22 00
Somerville, Prospect Hill Cong. ch.	68 54
South Royalston, 2d Cong. ch.	11 60
South Williamstown, Cong. ch.	3 40
Springfield, 1st Cong. ch., 75.69; Memorial do., 64.90; South do., 57.40; Olivet do., 17.15; Emmanuel do., 2; Friend do., 111; Thank-offering, 15,	343 05
Stockbridge, Cong. ch., a friend,	10 00
Sturbridge, 1st Cong. ch.	82 72
Taunton, Winslow Cong. ch.	51 83
Tewksbury, Cong. ch.	12 67
Truro, Cong. ch.	3 95
Upton, Cong. ch.	3 67
Wakefield, Cong. ch.	38 87
Walpole, Friend,	2 00
Warren, Cong. ch.	70 58
Watertown, Phillips Cong. ch.	61 00
Webster, 1st Cong. ch., for China,	71 36
Wellfleet, 1st Cong. ch.	6 58
Wellesley, Cong. ch.	133 47
Wellesley Hills, Cong. ch.	13 00
Westboro, Cong ch.	9 31
West Boylston, Cong. ch., 4.40; Union Y. P. S. C. E., for catechist, Madura, 20,	24 40
Westport, Union Pacific Cong. ch.	6 00
West Brookfield, Cong. ch.	10 83
West Stockbridge, Village Cong. ch.	5 00
West Tisbury, Cong. ch.	22 10
Whitinsville, Friend,	17 00
Williamstown, 1st Cong. ch., 123.68; Church of Christ in the White Oaks (of which 4.20 from nickel fund), 6.90,	130 58
Wilmington, Cong. ch.	22 50
Winchendon, North ch., 20.04; Josiah Abbott, 75,	95 04
Worcester, Central Cong. ch. (of which 500 toward support Rev. R. A. Hume), 538.69; Pilgrim Cong. ch., 228.60; Old South Cong. ch., 194.73; Piedmont ch. (of which 180.24 toward support Dr. J. B. McCord), 215.24,	1,177 26
Yarmouth, 1st Cong. ch.	30 00
—— Birthday Gift from a friend,	100 00—10,377 87
Legacies.—Arlington, Maria E. Ames, by Harriet A. Daggett and Elihu G. Loomis, Ex'rs,	4,000 00
Boston, Mrs. Betsey R. Lang, by F. H. Wiggin, Trustee, add'l,	40 00
Bradford, Mrs. Caroline G. Ordway, by Herbert I. Ordway, Ex'r,	1,000 00
Groton, Rufus Moors, less expenses,	450 00
Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, Trustee, add'l,	20 00
Lowell, Mrs. Helen M. Bigelow, add'l,	30 00

Northboro, Maria H. Glazier, by Asa B. Fay, Ex'r, add'l, less expenses, 1,700 81
Northampton, Numan Clark, add'l, 16 00
Quincy, Moses H. Swift, by Thomas J. Emery, Ex'r, 200 00
Southfield, Mrs. Olive L. Canfield, by Grove Gaylord, Ex'r, add'l, 600 00—8,056 81

18,434 68

RHODE ISLAND.

Barrington, Cong. ch. 25 00
Central Falls, Cong. ch. 94 52
East Providence, Newman Cong. ch. 30 00
Newport, Miss M. E. Richmond, 7 25
Providence, Central Cong. ch., for China, 250.10; Pilgrim Cong. ch., 153.32; Y. P. S. C. E., of Pilgrim Cong. ch., toward support Rev. E. Fairbank and family, 5; Plymouth Cong. ch., 22.75, 431 17
Woonsocket, Globe Cong. ch. 26 00—613 94

CONNECTICUT.

Barkhamsted, Cong. ch. 4 19
Berlin, 2d Cong. ch. 30 00
Bridgeport, King's Highway chapel, 4 00
Brooklyn, 1st Trin. ch., 32; Y. P. S. C. E., 1st Trin. ch., toward support Rev. John Howland, 5; through Rev. C. E. Ewing, 10, 47 00
Cheshire, Cong. ch., of which 50 from J. L. Foote, and 50 from A. C. Peck, 113 00
Cromwell, Cong. ch. 74 25
Danielson, Westfield Cong. ch., for work, care Rev. J. K. Browne, 20; and for native helper, No. China, 25, 45 00
Deep River, Cong. ch. 28 72
East Haddam, 2nd Cong. ch. (Millington), 2 25
East Windsor, 1st Cong. ch. 31 93
Ellington, Cong. ch., 78; ———, 9, 87 00
Falls Village, Cong. ch. 5 00
Glastonburg, 1st Cong. ch., of which 65.23 for China, 105 23
Granby, 1st Cong. ch. 13 00
Greenfield Hill, Cong. ch., towards support Rev. W. P. Elwood, 11 75
Groton, Y. P. S. C. E., for support native preacher in Madura, 30 00
Hadlyme, Cong. ch., 15.19; R. E. Hungerford, 10, 25 19
Hampton, Cong. ch. 15 74
Hartford, Park Cong. ch., towards support Rev. A. Fuller, 224.68; Asylum Hill Cong. ch., 32.14; Lieut. Knapp, for China, 5, 261 82
Huntington, Cong. ch. 20 00
Ivoryton, Cong. ch. 22 40
Killingworth, Cong. ch. 15 45
Kent, 1st Cong. ch. 8 99
Lyme, 1st Cong. ch. 28 00
Madison, 1st Cong. ch. 50
Meriden, 1st Cong. ch., to const. Arthur S. Lane, Albert R. Chamberlain, and Mrs. E. W. Smith, H. M., 161.65; Center Cong. ch., 35, 196 65
Middletown, 1st Cong. ch. 39 13
Milford, 1st Cong. ch. 3 40
Mt. Carmel, Cong. ch. 17 17
New Britain, South Cong. ch., of which 23 for China and 100 to const. Emma Gertrude Rogers, H. M. 423 22
New Haven, Dwight Place Cong. ch., 72.86; Dixwell-av. Cong. ch., 5, 77 86
Newington, Cong. ch., of which 1 for China, 122 79
New Milford, 1st Cong. ch. 307 00
Norfolk, Ch. of Christ, for support Rev. Geo. M. Rowland, 700 00
Norwalk, 1st Cong. ch. 64 02
No. Haven, Cong. ch. 42 00
Norwich, 2d Cong. ch., toward support Rev. E. G. Tewksbury, 302 95
No. Branford, Cong. ch. 14 00
No. Greenwich, Cong. ch. 42 27
Plainville, Cong. ch. 25 25
Plymouth, Cong. ch. 34 00
Poquonock, Cong. ch. 8 76
Putnam Heights, Cong. ch. 2 00
Quinebaug, Mrs. M. C. Bisco, 1 00
Riverton, Cong. ch. 3 00
Roxbury, Cong. ch. 11 38
South Britain, Cong. ch. 13 28
So. Canaan, Cong. ch. 5 00
South Manchester, Cong. ch. 63 63
Southport, Cong. Sab. sch., toward support Rev. W. P. Elwood, 50 00
South Windsor, 1st Cong. ch. 30 52
Stafford Springs, Cong. ch., for China, 13 13
Terryville, B. E. C., for native preacher, Madura, 30 00
Unionville, 1st ch. of Christ, for China, 21 00
Vernon Centre, Cong. ch. 30 89
Washington, through Rev. W. P. Sprague, 7 02
Waterbury, 1st Cong. ch., 185.45; 2d Cong. ch., 33.30, 218 75
Westbrook, Cong. ch. 6 56
West Haven, 1st Cong. ch. 11 40
West Hartford, 1st ch. of Christ (of which 150 towards support Rev. H. G. Bissell), 221 99
West Suffield, Cong. ch. 50 25
West Winsted, 2d Cong. ch. 148 28
Windsor, 1st Cong. ch. 58 25
Windsor Locks, Cong. ch., 140.44; through Rev. W. P. Sprague, 5, 145 44
Winsted, 1st Cong. ch. 66 99—4,660 64

Legacies. — Madison, Narissa B. Dowd, by E. E. Post, Ex'r, less expenses, 3,846 65
Montville, Miss Sarah Raymond Dolbeare, by R. N. Parish, Ex'r, 164 95
New London, Mrs. Betsey P. McEwen, add'l, 65 20—4,076 80

8,737 44

NEW YORK.

Angola, Miss A. H. Ames, 5 00
Binghamton, 1st Cong. ch. 268 35
Brooklyn, Ch. of the Pilgrims, 1,918.44; Central Cong. ch., 1,441.85; Tompkins-av. ch., 904; J. L. Roberts, 9, 4,273 29
Canandaigua, 1st Cong. Sab. sch., for Turkish Hospital work, 47 22
East Rockaway, Bethany Cong. ch. 5 00
Elmira, Park Cong. ch., Ladies' Home and Foreign Miss. Soc. 15 00
Franklin, Cong. ch. 65 00
Hamilton, Cong. ch. 14 00
Keene Valley, "C. E. C." and "Mother," 9 20
Massena, Cong. ch. 8 00
Moravia, Y. P. S. C. E., towards support Rev. J. D. Taylor, 18 00
Mt. Vernon, 1st Cong. ch. 18 25
Mt. Sinai, Rocky Point Branch, 15 00
New York, Broadway Tabernacle Cong. ch., for support of Pasumalai College and Theological Seminary, 2,920.91; Pilgrim Cong. ch., 54.35; Theo. F. Judd, 5, 2,980 26
No. Pitcher, Cong. ch. 3 09
Oswego, Cong. ch. 38 52
Phœnix, 1st Cong. ch. 25 54
Pitcher, Cong. ch. 8 72
Rochester, Mrs. W. A. Stevens, 12 00
Rome, Welsh Cong. ch. 4 40
Sandy Creek, Cong. ch., toward support Rev. J. D. Taylor, 7 00
Syracuse, Plymouth Cong. ch., 71.50; do., Y. P. S. C. E., toward support Rev. J. D. Taylor, 15, 86 50
Warsaw, Cong. ch. 12 09
———, Friend, Central New York, 40 00—7,979 43

NEW JERSEY.

Asbury Park, through Rev. Dwight E. Marvin,	5 00	
East Orange, 1st Cong. ch., toward support Dr. W. S. Dodd,	200 00	
Haworth, 1st Cong. ch.	15 00	
Hoboken, Norwegian Cong. ch.	7 00	
Montclair, through Rev. C. E. Ewing,	5 00	
Newark, Dr. T. B. Hascall,	10 00	
Orange, Orange Valley Cong. ch.	120 00	
Plainfield, Cong. ch., add'l,	55 00	417 00

PENNSYLVANIA.

Audenried, Welsh Cong. ch.	6 00	
East Smithfield, Cong. ch.	8 00	
Ebensburg, 1st Cong. ch.	50 00	
Harford, Cong. ch.	15 41	
Meadville, Park-av. Cong. ch.	5 00	
Philadelphia, Central Cong. ch., toward support Rev. E. S. Hume, 159.30; Kensington Cong. ch., 10; Harold Goodwin, 1,	170 30	
Scranton, Plymouth Cong. ch., 64.94; Sherman-av. Mission, 7.40,	72 34	327 05

MARYLAND.

Baltimore, Associate Cong. ch.	83 29

VIRGINIA.

Vienna, Eva and GeorgieMcKean, for native preacher, Madura,	25 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., 21.04; People's Cong. ch., Woman's Home Miss. Soc., 3,	24 04

NORTH CAROLINA.

Broadway, Cong. ch.	56	
Lockville, Cong. ch.	85	
Norval, Cong. ch.	49	
Southern Pines, Cong. ch.	60	
Tempting, Cong. ch.	1 00	3 50

FLORIDA.

Melbourne, 1st Cong. ch.	12 50

ALABAMA.

Bhom, 1st Cong. ch.	1 00

TEXAS.

Paris, 1st Cong. ch.	5 00

KENTUCKY.

Berea, Ch. of Christ, A member,	1 00

MISSOURI.

Aurora, Cong. ch.	27 00	
Green Ridge, Cong. ch.	1 00	
Kansas City, Clyde Cong. ch.	39 09	
Lebanon, 1st Cong. ch.	23 61	
St. Louis, Pilgrim Cong. ch., 211.55; Fountain Park Cong. ch., 45.21; Hyde Park Cong. ch., 12.20,	268 96	359 66

OHIO.

Akron, 1st Cong. ch.	118 44	
Ashland, Cong. ch.	8 84	
Brownhelm, Cong. ch.	3 65	
Chatham, Cong. ch.	28 00	
Chester, Cong. ch.	3 00	
Cincinnati, Welsh Cong. ch.	20 00	
Claridon, Dr. and Mrs. L. F. Goodwin, toward support Rev. J. H. Dickson,	5 00	
Cleveland, Plymouth Cong. ch., 15; Lake View Cong. ch., 10; Archwood-av. Cong. ch., 9.34; Union Cong. ch., 8.10; W. A. and Ida Hillis, 10,	52 44	
Fairport, 1st Cong. ch.	5 00	
Fitchville, 1st Cong ch.	10 25	
Jewell, T. B. Goddard,	100 00	
Kent, Cong. ch.	3 00	
Lorain, 1st Cong. ch.	33 02	
Mansfield, Mayflower Memorial Cong. ch.	10 00	
Marietta, 1st Cong. ch.	212 70	
Mt. Vernon, Cong. ch.	15 21	
New London, 1st Cong. ch.	8 00	
Newton Falls, Cong. ch.	15 00	
No. Amherst, Cong. ch.	5 55	
No. Monroeville, Cong. ch.	7 13	
No. Ridgeville, Cong. ch., for native helper, Erzroom,	3 78	
Oberlin, 2d Cong. ch., 176.86; 1st Cong. ch., 20,	196 86	
Radnor, Edward D. Jones,	5 00	
Springfield, 1st Cong. ch.	6 14	
Sullivan, Cong. ch.	4 20	
Tallmadge, Cong. ch.	46 75	
Wellington, Edward West,	10 00	936 96
Legacies.—Tiffin, Mrs. Sarah Ann Swigart, by Warren P. Noble, Ex'r,	716 66	
York, Electa F. Granger, by Henry J. Barnabee, Ex'r,	429 37	1,146 03
		2,082 99

ILLINOIS.

Avon, Cong. ch.	11 76	
Caledonia, Cong. ch.	9 80	
Chesterfield, Cong. ch.	6 75	
Chicago, New England Cong. ch., for support Rev. Jas. Smith, India, 382; 1st Cong. ch., for support Rev. D. Z. Sheffield, China, 164.83; South Cong. ch., 103; Pilgrim Cong. ch., 66; Plymouth Cong. ch., 38.56; Calif-av. Cong. ch., 27.28; University Cong. ch., 21.50; Union Park Cong. ch., Rev. F. W. Fiske, for support Rev. F. E. Jeffery, India, 10; Rev. and Mrs. J. A. Adams, 10; Mr. and Mrs. J. C. Kilner, 8.50,	831 67	
Evanston, 1st Cong. ch., for support Rev. D. C. Greene, Japan,	131 25	
Galesburg, Knox-st. Cong. ch.	6 35	
Galva, Cong. ch.	31 34	
Geneva, Mrs. Wealthy Alexander,	100 00	
La Grange, 1st Cong. ch.	99 15	
Mazon, Park-st. Cong. ch.	12 00	
Naperville, German Cong. ch.	6 00	
Odell, Cong. ch.	28 00	
Pana, Cong. ch.	10 59	
Pecatonica, Cong. ch.	10 00	
Providence, Cong. ch.	11 29	
Rantoul, Cong. ch.	2 84	
Ravenswood, Cong. ch., for support Rev. C. S. Sanders, Turkey,	11 50	
Rockford, 2d Cong. ch.	201 42	
Seward, 1st Cong. ch., for support Rev. J. C. Dorward, Africa, 30.50; 2d Cong. ch., toward do., 30,	60 50	
Sherrard, Cong. ch.	5 00	
Summer Hill, Cong. ch.	8 00	
Thawville, Dr. J. C. Anderson, New Year Thankoffering,	5 00	
West Union, Cong. ch.	2 00	
Windsor Park, Bethel Cong. ch.	17 45	
Wyoming, Rev. W. H. Jordan, 5; Adam McCuen, 3,	8 00	1,627 66
Legacies.—Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l,		243 21
		1,870 87

MICHIGAN.

Allegan, Cong. ch.	5 40	
Almont, Cong. ch.	9 30	
Ann Arbor, 1st Cong. ch.	84 17	
Benton Harbor, 1st Cong. ch.	7 35	
Charlevoix, 1st Cong. ch.	5 00	
Chelsea, Cong. ch.	10 78	
Covert, Cong. ch.	17 50	
Detroit, Woodward-av. Cong. ch., 150.11; 1st Cong. ch., 56.32,	206 43	
East Paris, Cong. ch.	8 30	
Gaylord, 1st Cong. ch.	5 38	
Grand Ledge, Cong. ch.	15 50	
Grand Rapids, 1st (Park) Cong. ch., toward support Dr. C. R. Hager,	41 50	
Grass Lake, Cong. ch.	12 30	
Greenville, Cong. ch.	9 18	
Hudsonville, Cong. ch.	4 50	
Laingsburg, Cong. ch.	2 10	
Lansing, Plymouth Cong. ch.	176 44	
Muskegon, 1st Cong. ch., toward support Rev. J. H. Dickson,	17 85	
New Baltimore, Cong. ch.	2 00	
Northport, 1st Cong. ch.	12 16	
Olivet, Cong. ch.	3 75	
Otsego, 1st Cong. ch.	2 85	
Portland, Cong. ch.	20 31	
Red Jacket, Cong. ch.	22 75	
Richmond, Cong. ch.	10 80	
Sandstone, Union Cong. ch.	2 00	
Wheatland, Cong ch.	12 50	
Ypsilanti, Cong. ch.	13 00	
——, Friend,	90 00	831 10

WISCONSIN.

Appleton, 1st Cong. ch.	33 94	
Beloit, 1st Cong. ch.	21 82	
Berlin, Union Cong. ch.	10 00	
Black Earth, Rev. W. Stoddart,	5 00	
Burlington, Cong. ch.	21 45	
Dodgeville, Plymouth Cong. ch.	5 00	
East Troy, Cong. ch.	5 00	
Eau Claire, 1st Cong. ch., 117.46; Rev. H. R. Vaughn, 1,	118 46	
Emerald Grove, Cong. ch.	5 00	
Falun, Friends for China,	2 75	
Fox Lake, Cong. ch.	12 00	
Genesee, Cong. ch.	6 00	
Hazel Green, Cong. ch.	2 50	
Mazomanie, Cong. ch.	15 20	
Milwaukee, Hanover-st. Cong. ch.	27 20	
New London, Cong. ch.	9 66	
Ripon, Edward Ensign,	4 00	
Waupun, Cong. ch.	12 00	
Wauwatosa, Cong. ch.	49 19	366 17

IOWA.

Clinton, Cong. ch.	36 27	
Council Bluffs, Nathan P. Dodge,	50 00	
Crocker, Elizabeth W. Kelsall,	10 00	
Decorah, Cong. ch.	44 00	
Des Moines, No. Park Cong. ch., 11; Plymouth Cong. ch., Friend, 2,	13 00	
Emmetsburg, 1st Cong. ch., of which 7 from Ladies' Miss. Soc.	25 42	
Grinnell, Cong. ch.	74 38	
Harvey, Cong. ch.	1 00	
Iowa City, Cong. ch.	36 83	
Le Mars, 1st Cong. ch.	28 00	
Lyons, Cong. ch.	35 03	
Mason City, Y. P. S. C. E., for native preacher, Madura,	17 00	
Muscatine, Pilgrim Cong. ch.	15 45	
Ottumwa, Rev. J. R. Beard, for work in India,	5 00	
Red Oak, 1st Cong. ch.	29 50	
Reinbeck, Cong. ch., Woman's Miss. Soc.	8 00	
Rockwell, Cong. ch.	25 00	
Rowan, Rev. S. A. Martin, for native preacher in India,	15 00	
Spencer, Cong. ch.	36 75	
Woodbine, Mary L. Hillis,	10 00	515 63

MINNESOTA.

Alexandria, Cong ch.	32 20	
Appleton, Cong. ch.	2 20	
Belview, Cong. ch.	24 16	
Brainerd, 1st Cong. ch.	2 80	
Cannon Falls, 1st Cong. ch.	21 10	
Clay Co., Hail Insurance,	5 00	
Elk River, Union Cong. ch.	10 35	
Faribault, Cong. ch.	29 42	
Medford, 1st Cong. ch.	1 29	
Minneapolis, 1st Cong. ch., 144.97; Pilgrim Cong. ch., 79.80; Lowry Hill Cong. ch., 15; Oak Park Cong. ch., 14; Rodelmer, 2,	255 77	
Northfield, 1st Cong. ch.	13 87	
Owatonna, 1st Cong. ch.	34 02	
Rochester, Rev. J. F. Taintor,	10 00	
St. Paul, Olivet Cong. ch., of which 25 for Hulakegh mission, 60.84; People's Cong. ch., 20; Plymouth, Cong. ch., 15,	95 84	
Seaforth, Cong. ch.	1 19	
Silver Lake, Boh. Free Reformed ch., of which 10 for China,	25 50	
Waseca, Cong. ch.	6 00	
Winona, Scan. Girls' Society,	2 00	572 71
Legacies.— Cottage Grove, Mrs. Sophia Jane Haskell Norris, by W. W. Furber, Ex'r,		199 80
		772 51

KANSAS.

Emporia, 1st Cong. ch., 62.57; 2d Cong. ch., 3,	65 57	
Fairview, Cong. ch.	10 00	
Muscotah, Cong. ch.	5 26	
Oneida, Cong. ch.	1 56	
Russell, 1st Cong. ch.	6 00	
Twelve Mile, Cong. ch.	2 00	
Wabaunsee, 1st ch. of Christ,	20 00	
Wichita, Fairmount Cong. ch.	2 23	112 62

NEBRASKA.

Exeter, Cong. ch.	9 75	
Fairmont, Cong. ch.	1 28	
Kramer, German Cong. ch.	3 50	
Lincoln, Plymouth Cong. ch.	51 65	66 18

CALIFORNIA.

Chula Vista, Cong. ch.	15 50	
De Luz, Cong. ch.	2 00	
Falk, Cong. ch.	4 50	
Grass Valley, Cong. ch.	5 00	
Lockford, Cong. ch.	8 15	
Lodi, Cong. ch.	20 00	
Los Angeles, 1st Cong. ch.	61 76	
Oakland, Plymouth-av. Cong. ch., 1.10; Rev. T. B. Perkins, 5,	6 10	
Oroville, Cong. ch.	40 00	
Pomona, Pilgrim Cong. ch.	1,000 00	
Poway, Cong. ch.	10 00	
Ramona, Cong. ch.	8 00	
San Diego, 1st Cong. ch.	206 40	
San Francisco, 1st Cong. ch.	50 00	
San Jacinto, Cong. ch.	9 00	1,446 41

OREGON.

Astoria, Cong. ch.	32 22	
Sherwood, Cong. ch.	2 00	34 22

COLORADO.

Denver, 1st Cong. ch., 23.73; So. Broadway, Cong. ch., 12,		35 73

WASHINGTON.

Cheney, 1st Cong. ch.	5 00	
Ritzville, 1st Ger. Cong. ch.	25 00	
Seattle, University Cong. ch.	2 39	32 39

NORTH DAKOTA.

Eigenheim, German Cong. ch.	3 00	
Fessenden, German Cong. ch.	3 00	
Hoffnungsvoll, German Cong. ch.	3 00	
Oberon, 1st Cong. ch.	15 60	24 60

SOUTH DAKOTA.

Bryant, Cong. ch., for China,	6 00	
Eureka, Rev. and Mrs. Henry Hetzler,	2 50	
Geddes, 1st Cong. ch.	2 05	
Huron, 1st Cong. ch.	33 92	
Sioux Falls, Cong. ch.	15 00	
Vermillion, 1st Cong. ch.	14 71	
Wakonda, Cong. ch.	5 50	
Webster, Cong. ch.	75	80 43

WYOMING.

Rock Springs, 1st Cong. ch., Ladies' Home and Foreign Miss. Soc.	3 00

INDIAN TERRITORY.

Marlow, Mrs. A. R. Brown,	15

NEW MEXICO.

Albuquerque, 1st Cong. ch.	13 00

OKLAHOMA.

Independence, Mrs. W. H. Branson,	7 00	
Okarche, Cong. ch.	5 00	12 00

HAWAIIAN ISLANDS.

Honolulu, L. B. C., for China,	50 00

DOMINION OF CANADA.

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer.* 1,000 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions, in part,	12,541 84	
For rent of schoolroom, Sophia,	44 00	
For language instruction, Adabazar,	61 60	
For debt of Miss M. L. Daniels,	120 00	
For pundit for Miss Nugent,	40 00	
For floor for school, Ahmednagar,	75 00	
For kindergarten building, Sholapur,	100 00	
For taxes, Madura,	110 00	
For medical expenses, Miss C. L. Brown,	13 00	13,105 44

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Ill. *Treasurer.* 3,374 54

MISSION SCHOOL ENTERPRISE.

MAINE.—Ligonia, Y. P. S. C. E., 5; Pittston, Y. P. S. C. E., 5; South Brewer, Y. P. S. C. E., 4.22,	14 22
NEW HAMPSHIRE.—Durham, Cong. Sab. sch., 10; Merrimack, Jr. Y. P. S. C. E. of 1st Cong. ch., 3; Mill Village, Eunice Corkum, 1; Nashua, 1st Cong. ch. Y. P. S. C. E., 10; Sanbornton, Sab. sch., 27.82; do., Y. P. S. C. E., 6.53,	58 35
VERMONT.—Dorset, Sab. sch., 11; Wolcott, Y. P. S. C. E., 6.77,	17 77
MASSACHUSETTS. — Roxbury, Highland Y. P. S. C. E., 2-cents-a-week Band, 40; do., Cong. Sab. sch., Int. Dept. for Children in China, 8.82; Braintree, 1st Cong. Sab. sch., 5; Chicopee, 3d do., 10; Dalton, do., 20; Everett, Y. P. S. C. E., for work in Africa, 3; Framingham, Cong. Sab. sch., for China, 10.72; Georgetown, Y. P. S. C. E. of 1st Cong. ch., 7; Great Barrington, Y. P. S. C. E., 2.23; Hadley, 1st Cong. Sab. sch., 17.10; Northampton, Y. P. S. C. E. of Edward's ch., 50; Pittsfield, Y. P. S. C. E. of South Cong. ch., 10.70; Richmond, Y. P. S. C. E., 9.12; Rockport, do., of 1st Cong. ch., 9; do., Sab. sch., 5; do., Pastor's Bible class, 13; Tewksbury, Cong. Sab. sch., 2.33; Whitman, Jr. Y. P. S. C. E., .77; Worcester, Old South Cong. Sab. sch., 24.76,	248 55
RHODE ISLAND. — East Providence, Newman Cong. Sab. sch., 13.50; Pawtucket, Weeden-st. Cong. Sab. sch., 4,	17 50
CONNECTICUT. — Brooklyn, 1st Trin. Sab. sch., 5; Columbia, Cong. Sab. sch., 10; Greenfield Hill, Y. P. S. C. E., 11.30; Manchester, do., 11.21; Middletown, 3d Cong. Sab. sch., 5; Rocky Hill, Y. P. S. C. E., 11.30; Southington, 1st Cong. Sab. sch., 11.64,	65 45
NEW YORK.— Blooming Grove, Cong. Sab. sch., 18.08; Lockport, Y. P. S. C. E. of East-av. Cong. ch., 10; Mt. Vernon, 1st Cong. Sab. sch., 7.87; Sayville, Cong. Sab. sch., 14; Sherburne, do., 26.15,	76 10
VIRGINIA. — Herndon, Y. P. S. C. E.	3 75
MISSOURI. — Aurora, Y. P. S. C. E., 3; Hannibal, Y. P. S. C. E. of Pilgrim Cong. ch., 2.70; Republic, 1st Cong. Sab. sch., 5; St. Louis, Fountain Park Cong. Sab. sch., for student in China, 10; do., Olive Branch Cong. Sab. sch., 8.36,	29 06
OHIO.— Isle St. George, Jun. Y. P. S. C. E.	1 50
ILLINOIS. — Oak Park, Young Men's Miss. Soc., for education of native Japanese, 10; Rockford, 2d Cong. Sab. sch., 20; Sherrard, Jun. Y. P. S. C. E., 5,	35 00
MICHIGAN. — Alpena, Cong. Sab. sch., for China, 2.98; Lansing, Plymouth Cong. Sab. sch., 5; Portland, do., 2.96; Sandstone, Y. P. S. C. E., 1; South Lake, Linden Cong. ch., for support of student in India, 10; Watervliet, Primary class of Cong. Sab. sch., 7.79; do., Sab. sch., 5.30,	35 03
WISCONSIN.—Union Grove, Y. P. S. C. E., for mission work in China, 5; Waupun, Cong. Sab. sch., 4,	9 00
IOWA.—Muscatine, Pilgrim Cong. Sab. sch., 3; Spencer, do., 7.93,	10 93
COLORADO.—Denver, Plymouth Cong. Sab. sch.	2 34
NEBRASKA. — Kramer, Y. P. S. C. E. of German Cong. ch., 5; Lincoln, Cong. Sab. sch., 9.48; do., Y. P. S. C. E., 5.50; Wisner, Cong. Sab. sch., 4.30,	24 28
CALIFORNIA. — Auburn, Y. P. S. C. E. of Cong. ch., for support of pupil in Foochow High School,	5 00
OREGON. — Salem, 1st Cong. Sab. sch.	20 37
	674 20

MICRONESIAN NAVY.

MASSACHUSETTS.—Swampscott, Cong. Sab. sch.	4 00
CONNECTICUT. — Haddam, 1st Cong. Sab. sch., 4; Meriden, 1st Cong. Sab. sch., 10; Plainville, Cong. Sab. sch., 10,	24 00
PENNSYLVANIA. — Harford, Junior Y. P. S. C. E.	15
MISSOURI.—Kidder, Cong. Sab. sch., for new schooner,	2 00
OHIO. — Cleveland, L. A. Perkins, 1; Oberlin, 1st Cong. ch., for schooner, 21.12,	22 12
ILLINOIS. — Evanston, 1st Cong. ch., Miss H. A Paddock, 1; Miss E. M. Baker, 1; A. W. Kimball, 5; C. K. Ober, 5, all for missionary ship,	12 00
CALIFORNIA. — Tulare, Cong. ch., for Gilbert Islands school,	20 00
	84 27

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—West Terre Haute, Y. P. S. C. E., Lee Fund, 1 20

ILLINOIS.—Aurora, Y. P. S. C. E. of 1st Cong. ch., 5; Avon, do., 4; Batavia, do., 10; Bunker Hill, do., 5; Chicago, do , of Covenant ch., 10; Dover, Y. P. S. C. E., 10; Harvey, do., 6; Jacksonville, do., 5; La Grange, do., 25; Downer's Grove, do., 5; Mendon, do., 5; Millburn, do., 5; Metropolis, do., 2; Peoria, 1st Cong. do., 10; Y. P. S. C. E. of Union Cong. ch., 5; Peru, do., 5; South Chicago, 1st Cong. do., 10; Sterling, Y. P. S. C. E., 5; Waukegan, 1st Cong. do., 5; Wayne, Y. P. S. C. E., 5; Wyanet, do., 11.90, all for MacLachlan Fund, 153 90

MICHIGAN.—Almont, Y. P. S. C. E., 5; Cooper, do., 2; Northport, do., 10; Pinckney, do., 1.20; South Haven, do., 10; Vermontville, do., 5, all for Lee Fund, 33 20

WISCONSIN.—Waukesha, Y. P. S. C. E. of Tab. Cong. ch., 6.45; Waupan, Y. P. S. C. E., 6, both for Olds Fund, 12 45

IOWA.—Alden, Y. P. S. C. E., 3; Corning, do., 6; Emmetsburg, do., 2.05; McGregor, do., 16; Muscatine, do. of Pilgrim Cong. ch., 4; do., Jun. do., 1, all for White Fund, 32 05

MINNESOTA.—Barnesville, Y. P. S. C. E., 1.80; Fairmount, do., 2; Minneapolis, Pilgrim Cong. do., 12.50 · St. Paul, Y. P. S. C. E. of Bethany ch., 5, all for Haskell Fund, 21 30

NEBRASKA.—Albion, Y. P. S. C. E., 10.76; Arborville, do., 15.40; Clarks, do., 2.50; Crawford, do., 1.50; Friend, do., 22.27; Lincoln, 1st Cong. do., 24.60; Pickrell, Y. P. S. C. E., 2.50; Pierce, do., 6.25; Plymouth, do., 6; Rokeby, do., 10, all for Bates Fund, 101 78

COLORADO.—Denver, 1st Cong. Y. P. S. C. E., 7.50; Highland Lake, Y. P. S. C. E., 10; Manitou, do., 5, all for Albrecht Fund, 22 50

WYOMING.—Cheyenne, 1st Cong. Y. P. S. C. E., for Albrecht Fund, 7 40

NORTH DAKOTA.—Oberon, Y. P. S. C. E., 10; Valley City, do. of Getchell Cong. ch., 5, both for Holton Fund, 15 00

SOUTH DAKOTA.—Armour, Y. P. S. C. E., 4; Athol, do., 5, both for Holton Fund, 9 00

409 78

CONTRIBUTIONS FOR THE DEBT.

CONNECTICUT.—West Suffield, Cong. Sab. sch. 4 18

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Eliot, 1st Cong. ch., 29.80; Y. P. S. C. E., 5; and Cong. Sab. sch., 5.20, all for native preacher, care Rev. J. P. Jones, 40 00

NEW HAMPSHIRE.—Atkinson, Ada F. Mason and Mary A. Page, for use of Mrs. C. D. Ussher, 5 00

VERMONT.—Cambridge, Sab. sch., of 1st Cong. ch., 5; Mrs. C. Safford, 5, for work, care Rev. L. S. Gates; Jeffersonville, Friend, for do., 5, 15 00

MASSACHUSETTS.—Auburndale, Mrs. Geo. M. Adams, for Indus. Dept., care Miss C. Shattuck, 40; Boston, 2d ch. (Dorchester), Extra-cent-a-day Band, for hospital, care Dr. F. C. Wellman, 8; do., Y. P. S. C. E.'s, Central ch., 3; Village ch., 4; Trinity, 5; 2d, 5; Pilgrim, 5; Harvard ch., 3, all for do; do., C. S. Cook, for native pastor, care Rev. R. A. Hume, 50; Clinton, Cong. Sab. sch., Chinese Dept., for native helpers in China, 5; East Bridgewater, Union Cong. Sab. sch., for Bible-reader, Madura, 25; Everett, Y. P. S. C. E., for work, care Rev. E P. Hoiton, 15; Haverhill, Crowell Y. P. S. C. E. of Center ch., for Crowell ch., Madura, 40; Hingham, ch. and Sab. sch., for work, care Rev. E. Fairbank, 30; Hyde Park, Jun. C. E. S., Clarendon Hills, Cong. ch., for Ponasang Hospital, 5; Lincoln, Y. P. S. C. E., for school, care Rev. E. Fairbank, 20; Monson, Cong. Sab. sch., Infant class, for work, care Miss E. B. Fowler, 11.20; Newburyport, Friends, for work, care Revs. C. S. Vaughan, 105.25; H. C. Hazen, 50; D. S. Herrick, 50; L. S. Gates, 25; F. E. Jeffrey, 25; No. Weymouth, North Cong. ch., for work, care Rev. W. S. Ament, 11.22; Pepperell, Miss Luella V. Shattuck's Sab. sch. class, for school, care Rev. Henry Fairbank, 3; West Medway, Sab. sch., of 2d Cong. ch., for pupil, care Miss M. L. Daniels, 12.50; ——, Friend, for use of Rev. W. P. Elwood, 10, 566 17

RHODE ISLAND.—Providence, through V. S. Babasinian, for work in Koordistan, 45· Westerly, Miss Evelyn S. Hall, for work, care Mrs. E. S. Hume, 30, 75 00

CONNECTICUT.—Danielson, Westfield Cong. ch., for work, care Rev. John Howland, 20; East Haven, Y. P. S. C. E., for medical work, Zulu Mission, 8.50, and work, care Miss M. R. Trowbridge, 30; Higganum, Cong. Sab. sch., for work, care Rev. H. G. Bissell, 12.08; Jewett City, Y. P. S. C. E., for work, care Rev. E. G. Tewksbury, 5; Middlebury, do., for work, care Miss A. F. Stillson, 15; Norfolk, Ch. of Christ, for work, care Rev. J. H. Roberts, 121.49; Southport, Cong. Sab. sch., for school, care Mrs. E. S. Hume, 30; West Hartford, Cong. Sab. sch., for use of Dr. G. C. Raynolds, 52; West Haven, Sab. sch. of 1st Cong. ch., for house-boat, care Rev. G. H. Hubbard, 25; Windsor, Y. P. S. C. E., for native helper in Marathi, 15, 334 07

NEW YORK.—Brooklyn, J. P. Roberts, for kindergarten work, care Miss J. L. Graf, 5; Gloversville, Y. P. S. C. E., for student, care Rev. W. M. Zumbro, 25; New York, Broadway Tabernacle, Chinese Sab. sch., for native helper, care Dr. C. R. Hager, 50; do., Forest-av. Cong. Sab. sch., for work, care Rev. W. P. Elwood, 21; do., Jun. C. E. S., of Vermilye Chapel, for work, care Miss S. R. Howland, 5; do., Dr. M. G. Dadirian, for Dr. Farnsworth, for work among Armenians, 35, 141 00

PENNSYLVANIA.—Philadelphia, Sam'l D. Jordan, for Lend-a-hand Fund, Ceylon, 5 00

MARYLAND.—Baltimore, The mother of the late Wm. Cross Moore, for him and in his name, balance for support for 1 yr. of 20 Armenian orphans (previously received, 545), 30; from the same, in advance, for support of 12 Armenian orphans, a second year, 300, 330 00

MISSOURI.—La Belle, H. B. Yacoubi, for work at Albistan, 30 00

OHIO.—Akron, J. A. Baldwin, 25, Wm. H. Upson, 5, Frank Fieberger, 3, Thomas Rhodes, 5, O. W. Hale, 3, all for work, care of Dr. Wm. L. Thompson; do., H. B. Seward, for do., 2; Ashtabula, Mrs. Austin Harmon, for Ponasang Hospital, 6.10; Cleveland, Mrs. A. L. Webster, for work, care of Dr. W. L. Thompson, 1; Jefferson, Rev. L. J. Luthie, for native helper, Shansi, 3; Lorain, C. P. Hitchcock, 50, J. A. Graham, 5, D. C. Fisher, 1, Mrs. Martha Wallace, 1.66, all for work, care of Dr. W. L. Thompson; Oberlin, Friends, for work, care of Rev. C. A. Nelson, 1.77; do., Mrs. C. A. Hoppin, for work, care of Rev. W. L. Thompson, 1, 64 03

ILLINOIS.—Chicago, Berea Cong. ch., for native helper, Bulgaria, 10; do., A. W. McCormack, for work, care of Dr. Wm. L. Thompson, 10; do., J. A. Werner's Sab. sch. class of Grace Cong. ch., for native helper, India, 6.25; Elgin, Woman's Guild of 1st Cong. ch., 10; Mrs. Wells, 1, Mr. and Mrs. F. H. Bosworth, 3, Miss

Helen McCormack, 5, Clark H. McCormack, 5, Margaret H. McCormack, 5, Alexander E. McCormack, 5, A. B. Church, 25, Mrs Thomas McBride, 5, Nellie S. Carpenter, 2, Mrs. Alonzo Harpending, 1, all for work, care of Dr. Wm. L. Thompson; Evanston, Friend, for work, care of Rev. S. C. Bartlett, 2; Galesburg, Mrs. J. T. McKnight, 25, J. W. Thompson, 50, for work, care of Dr. Wm. L. Thompson; McQueen, Mrs. A. H. McCormack, 5, for work, care of Dr. W. L. Thompson, Mrs. J. C. McCormack, for do., 1; Plato, 1st Presb. ch., for work, Dr. W. L. Thompson, 50; South Chicago, 1st Cong. ch., Ladies' Miss. Socy., for Training school, El Paso, Texas, 5; Wheaton, College Ch. of Christ, for native helpers, Madura, 5, 236 25

MICHIGAN. — Bay City, Infant class of 1st Cong. Sab. sch., for work, care of Rev. J. H. Dickson, 1; Y. P. S. C. E. of do. for do., 6.75; Grand Rapids, Park Cong. Sab. sch., 25; do., Y. P. S. C. E., 32.50; South Cong. Sab. sch., 5; do., Y. P. S. C. E., 7.50; Plainfield-av. Y. P. S. C. E., 6.25, all for work in Smyrna; Leland, Mi. and Mrs. John Porter, 10 each, for work, care of Dr. W. L. Thompson; Ovid, for use of Rev. W. S. Ament, 9, 113 00

IOWA. — Tabor, Y. W. C. A. of Tabor College, for work, care of Miss E. M. Chambers, 6 86

NEBRASKA. — Inland, German Cong. ch., for work, care of Rev. G. E. Albrecht, 8 00

MONTANA. — Red Bluff, Wm. F. McCormack, for work, care of Dr. W. L. Thompson, 25 00

CALIFORNIA. — Los Angeles, J. H. Robertson, for work, care of Rev. W. L. Beard, 25; San Diego, 1st Cong. ch., Elizabeth Rogers, for work, care of Miss C. E. Ely, 45; San Miguel, W. H. Linderman, for support of native pastor, care of Dr. C. R. Hager, 35, 105 00

SOUTH DAKOTA. — Spearfish, Cong. ch., for work, care Miss E. R. Bissell, 7.90; Tyndall, German Cong. ch., for work, Rev. G. E. Albrecht, 35; Vermillion, Jas. E. Todd, for Ponasang Hospital, 5, 47 90

CANADA. — Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50 00

TURKEY. — Marash, Armenian Friends, Int. on Endow. Theol. Sem., 60.67; Oorfa, Miss Myrtle M. Foote, 12.50, and Miss E. M. Chambers, 2.50, for work, care Rev. H. S. Galt, 75 67

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2,501 25

Donations received in December, 54,709 38
Legacies received in December, 13,822 65

68,532 03

Total from September 1, 1900, to December 31, 1900: Donations, $137,332.53; Legacies, $32,698.34 = $170,030.87.

TWENTIETH CENTURY FUND.

MASSACHUSETTS. — Boston, Highland Cong. Sab. sch., Int. Dept., 50; do., Friend, 1,000; Dalton, W. Murray Crane, 2,000, 3,050 00

CONNECTICUT. — Windsor, Miss Olivia Pierson, 50; do., Friends, 32, 82 00

IOWA. — Creston, H. W. Perrigo, 75 00

3,207 00

ADVANCE WORK MICRONESIA.

MASSACHUSETTS. — Auburndale, Miss E. M. Strong, and Sab. sch. class, 10; East Northfield, Mrs. N. Fay Smith, 9; Greenfield, Frances Osgood, 10; Lee, Cong. Y. P. S. C. E., 10; do., Cong. Sab. sch., 10; do., Mr. Rice's class, 10; do., Mrs. Rowland's Infant class, 10; do., Isabella M. Ames, 5; Medford, P. H. Hodgman, 10; Winchendon, Electa Pitkin and sisters, 10, 94 00

RHODE ISLAND. — Providence, Little Pilgrims, of Pilgrim Cong. ch., 25; do., Edwin Barrows, 10; do., Julia F. Thompson, 10; do., John Cox, 10, 55 00

CONNECTICUT. — Greenwich, Mrs. W. Choate's Sab. sch. class, 10; Naugatuck, Miss Sara D. Smith, 40, 50 00

NEW YORK. — Brooklyn, C. C. Hall, 10; Buffalo, L. E. Cook and Sab. sch. class, 8.75; New York, Mary E. Royster, 20; Norwich, W. B. F. M., 10; Sayville, Mrs. E. S. Halsey, 10; Walton, Mrs. Wm. B. Haulenbeek, 300; do., Mary E. Burgin, 10, 368 75

NEW JERSEY. — Plainfield, Eliza E. and Mary P. Chase, 20 00

OHIO. — Oberlin, Rev. W. C. Wilcox, 5 00

ILLINOIS. — Elgin, 1st Cong. Sab. sch., 12; West Pullman, J. O. Morris, 1; do., David R. Lewis, .25; do., J. Stanley Lewis, .25, 13 50

606 25

CHINESE RELIEF FUND.

MAINE. — Portland, Bethel ch., Y. P. S. C. E. 10 00

MASSACHUSETTS. — Cambridge, Prospect-st. Cong. Sab. sch., 31.48; Chicopee, 3d Cong. ch., 15; Worcester, Mrs. H. P. Perkins, 3; Friend, 3, 52 48

CONNECTICUT. — Bridgeport, Rev. Henry Blodget, D.D. 25 00

NEW YORK. — Brooklyn, J. L. Roberts, 1; Shortsville, Rev. W. P. Sprague, 50; do., Mrs. W. P. Sprague, 10, 61 00

NEW JERSEY. — East Orange, 1st Cong. ch. 32 35

NORTH CAROLINA. — Montreat and Black Mt., Friends, 10 00

OHIO. — Cleveland, Friend, 2 00

ILLINOIS. — Chicago, Erastus A. Barnes, 5; Winnetka, Cong. ch., 41.03, 46 03

CALIFORNIA. — ———, Chinese Christians, by Rev. Jee Gam, 33 00

BULGARIA. — Samokov, Church, 5 00

276 86

Previously acknowledged, 2,298 39

2,575 25

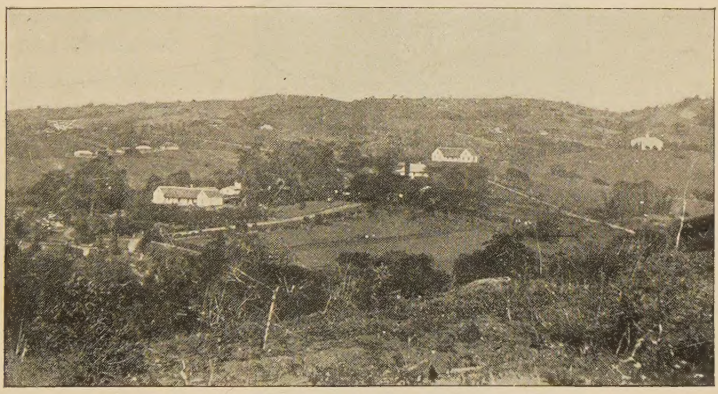
CORRECTION. — In January *Herald*, North Carolina, Montreat, Abby W. Kent, 20, should read, Friends, 20.

For Young People.

A ZULU KRAAL GIRL.

BY J. B. MCCORD, M.D., OF AMANZIMTOTE, NATAL.

NOZINYANGA is a kraal girl, or rather, she was so a short time ago. When her father died, the mother and two girls became the property of the elder son. In Natal a native woman is never free. She is the property of her father until she is married. She then belongs to her husband until he dies. After his death, if she be so fortunate as to have a son, she belongs to him for the rest of her natural life. If she has no son, her husband's nearest male relative takes possession. In the case now before us the son inherited his mother and two sisters.



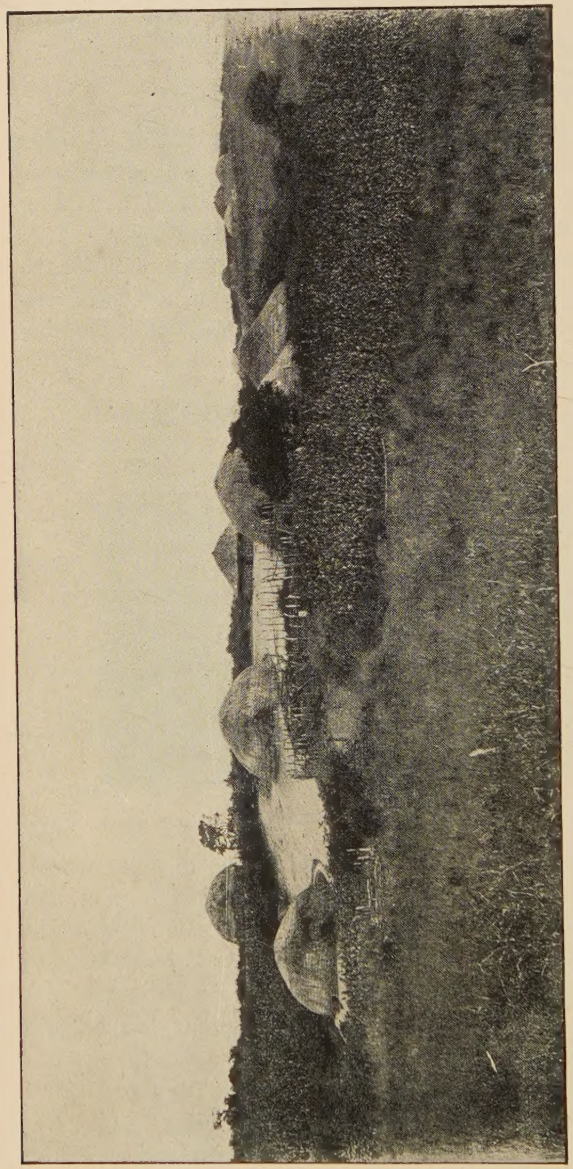
AMANZIMTOTE (ADAMS) MISSION STATION.

Nozinyanga and Nozincwadi, her sister, were ambitious to go to school, and wished to dress and become Christians, but their heathen brother, and owner, forbade. He probably thought it would hurt their sale when it was time for them to be married. Perhaps he also wished to have them at home to work in the garden and provide him with food. At any rate, he would not allow them to go to school or to church, or to wear clothes other than the loin cloth or perhaps a blanket worn by the kraal girls.

So Nozincwadi, the elder sister, ran away. She went to the Ireland Home, at Amanzimtote, while Mrs. Ireland was still there. Her brother frequently came there to get possession of her, so that Mrs. Ireland sent her, finally, to the Umzumbe Home, about fifty miles further down the coast. Here Nozincwadi studied for some years, became a Christian, and adopted civilized manners and dress. When she returned home, her presence and example stimulated her younger sister to renewed efforts to go to school and church. For a long time she besought her brother for permission to do so, and even

threatened to run away if he should refuse. He refused and she ran away. On Thursday afternoon, October 11, 1900, she appeared at the door of Mrs. Dorward's house, at Amanzimtote, where she was received kindly.

The Ireland Home has been closed temporarily, much to the disappointment of many of the kraal girls, and in spite of the remonstrance of many of the natives, Christian and heathen; so that refuge was denied Nozinyanga and she must go either to Inanda or the Umzumbe Home, the only other seminaries for girls in the mission. She must wait at Mrs. Dorward's until someone would be going to one of the schools who could take her. Meanwhile, Mrs. Dorward gave her a dress, in place of the piece of cloth she had tied around her, and made her comfortable.



TWO HEATHEN KRAALS FROM WHICH GIRLS HAVE ESCAPED TO THE MISSION SCHOOLS

Friday passed uneventfully. On Saturday she received a visit from her brother, and I fear she was not glad to see him. He spoke very pleasantly, however, told her how much he loved her, and more too, told her that her poor old mother at home was sick and needed her, promised her that she could wear clothes and go to school and church, and in fact, he promised all that a brother could be asked to promise, and his younger brother, who was with him, seconded everything that was said. So well did they do this that Nozinyanga was almost prevailed upon to go home with them. She said, "I will prove my brothers."

However, she didn't venture away from Mrs. Dorward's protection, and it is just as well she did not.

The next day, Sunday, Mrs. Dorward saw Nozincwadi at church and asked her how much reliance could be placed on her brother's promises, and she replied, "None at all." She also added that her brother was coming on Monday with a native policeman to take Nozinyanga home. A native policeman, without an order from a magistrate, would have no authority to enter a house to take anyone away. He would simply lend dignity to the occasion. However, Mrs. Dorward thought it would be as well for Nozinyanga to go on to Inanda before her brother came again, if it were possible.

Planning to go to Inanda on a professional visit on Tuesday, I volunteered to go a day sooner and take the young lady under my care, and my offer was gladly accepted. Nozinyanga was old enough to have traveled alone, but it is usually considered wiser to send the kraal girls in charge of one of the missionaries, when that is possible. On Monday morning, at about a quarter of six, I stopped at Mrs. Dorward's door for the girl. The railroad station was seven miles distant, our means of conveyance the very primitive method of walking, and the train was due at 7.40, so an early start was desirable. Nozinyanga was ready. She was a girl of medium height, rather stout, and looked decidedly awkward in a dress, the first she had ever worn. Her face was not handsome, nor did she look intelligent. But there was a look of earnestness and determination which bade fair to work wonderful transformations in a few months, under Miss Phelps's guidance, at Inanda.

Nozinyanga carried all her earthly possessions in a rather bulky bundle. Now in America, when escorting young ladies to the train, I used to carry their bundles for them. Not so here. That would puff the people up with pride and lower the missionaries in their estimation. So, instead of offering to carry her bundle, I gave her mine to carry, which she took as a matter of course, placed both bundles on her head, and we marched off, single file, she following fifteen or twenty yards behind.

On reaching Durban we had about two hours to wait for the train north, and as I had some shopping to do, Nozinyanga followed faithfully at my heels, bearing her bundles. When I went into a store she set her bundles down at the door and awaited my return. Then we proceeded to the next store.

After I had delivered my charge safely to Miss Phelps, at Inanda, and returned home, I heard the rest of the story. The brother did not come with a policeman, but sent his mother instead. I'm not sure that the mother wished to come, but her son, who owned her and whom she must obey, said she must come; so come she did. She asked to see her daughter. "She is gone," Mrs. Dorward informed her.

"Gone?" she exclaimed, in tragic tones, "where has she gone?"

"She has gone to Inanda to school."

The old woman looked fixedly at Mrs. Dorward and began chanting, "My girl has gone! My girl has gone! Oh! Oh! Oh! Oh!" at the same time rhythmically slapping her thigh and swaying her body, and working herself up, as only these natives can, to a frenzy of assumed grief and crocodile tears,

which, when reported to her son, would show that she had done her duty well. When Mrs. Dorward saw what was coming, she shut the door and returned to her breakfast, as a sensible person should, while the woman sat out on the ground, called Heaven to witness that she loved her girl and would treat her well at home, etc. She threw herself into a great many contortions and the

THE GIRLS OF THE UMZUMBE HOME CARRYING WATER.

tears poured down over her face. It is strange what a command some of the natives have over their tears when occasion demands. When she had completed the program, she went home. A day or so later Mrs. Dorward saw Nozincwadi, the elder sister, and asked her what her mother said when she reached home. "Oh, nothing," Nozincwadi replied. The conclusion is that her mother was glad to see Nozinyanga go off to school, but she had a part to play to please her son, and she played it well.